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*WHITE'S GRAMMAR SCHOOL TEXTS*

Bible, N.T. John, Greek, 1885—

**ST. MATTHEW'S GOSPEL**

***WITH A VOCABULARY***

BY

**JOHN T. WHITE, D.D. OXON.**

**SEVENTH THOUSAND**

LONDON

**LONGMANS, GREEN, AND CO.**

1887

LONDON :  
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## P R E F A C E.

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FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and *Æsop*—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

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another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and *Æsop*—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

LONDON : January, 1877.

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## INTRODUCTION.

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WHEN our Lord Jesus Christ entered upon His public ministry, He began to gather around Him a little band of disciples. Amongst these was a Publican (see article *τελῶνης* in Vocabulary) named Matthew (called Levi by St. Luke, v. 27). Matthew, at the time he was summoned to "follow" Jesus, was engaged in his vocation, and was "sitting at the receipt of custom" (ch. ix. 9) in Capernaum, receiving payment of certain taxes imposed upon the Jewish people by their Roman conquerors. Subsequently (ch. x. 3) he was appointed one of the twelve Apostles. He thus became the constant companion of his Master, hearing His words and witnessing His deeds, and was thereby enabled of his own personal knowledge to furnish that account of our Lord's history and teaching, which is known to us as "St. Matthew's Gospel."

Critics have differed, and still differ, widely as to the time at which this Gospel was written. Among the ancients some considered that it was composed in the eighth year after the Ascension, *i.e.* A.D. 41; others, in the fifteenth year after that event, *i.e.* A.D. 48; and others again held that it appeared between A.D. 58–60. In this conflict of opinions it is scarcely possible to decide what is its real date. It is to be observed, however, that there are two passages in the work itself which seem to be against the view that it was given to the world so soon as A.D. 41. Of these passages the one is found at ch. xxvii. 8: "Wherefore that field"—*i.e.* the potter's field purchased with the blood-money returned by Judas to the chief priests—"was called the field of blood, *unto this day.*" The other occurs at ch. xxviii. 15: "So they"—*i.e.* the Roman soldiers—"took the money" by which

the chief priests and elders bribed them to say that the body of the crucified Jesus had been stolen by His disciples while they themselves were asleep—"and did as they were taught ; and this saying is commonly reported among the Jews *until this day.*" It has been held that some longer interval than eight years must have occurred between the events narrated above and the time indicated by the expressions *unto this day* and *until this day*, but that a lapse of about twenty years would justify the employment of such terms ; and hence that St. Matthew's Gospel probably made its appearance between A.D. 50—60.

A point no less disputed than the foregoing is the language in which this Gospel was written. Some have contended that it was written in Hebrew, or rather in Aramaic, which was the vernacular language of the Jews after their return from the Babylonian captivity, and a compound of the Syriac and Chaldee tongues. Others have maintained that it was composed in Greek. Others, again, have supposed that it was dictated by St. Matthew to two of his disciples, of whom the one wrote it in Aramaic, the other in Greek. Setting aside, however, this last view as untenable, it has to be stated that the most ancient opinion undoubtedly was that St. Matthew wrote in Aramaic ; but to whom the Greek translation, which such an opinion necessitates, is to be attributed, no mention has ever been made.

On the other hand certain considerations seem to point to a Greek original. *Firstly*; from the time of the conquest of Palestine by Alexander the Great, B.C. 332, the natives of that country became to a great extent habituated to the language of their conquerors ; and, indeed, it is a remarkable fact that at every step of Alexander's victorious progress the Greek language took root and flourished. The better educated portion of the people of Palestine, and the inhabitants of the principal towns, would probably be well acquainted with it. Such of them as were settled on the sea-board of their country, and such of them as being engaged in commerce moved about along the shores of the Mediterranean, would probably use no other. Only the stationary inhabitants of the interior of Palestine would

be likely to retain the Aramaic language. *Secondly*; the prevalent employment of Greek made the Septuagint the popular version of the Old Testament Scriptures; and it is from the Septuagint that numerous quotations occurring in the recorded speeches of our Lord are directly made. Whence it follows, also, that ordinarily our Lord must have employed Greek in addressing His hearers. That He did so is strongly supported by the fact, that when He used the vernacular words ταλιθά, κοῦμι in raising the daughter of the ruler of the Synagogue, St. Mark, who alone records the circumstance (ch. v. 41), deems it necessary to give their Greek force; viz., τὸ κοράσιον, έγειρε. Girdlestone observes in his work on the Synonyms of the Old Testament, “One thing is certain; if the Greek Gospels do not give our Lord’s *original* discourses, it is in vain to look to any other source for them. If they are not originals, we have no originals.” *Thirdly*; St. Matthew mentions at ch. xxvii. 46 that Jesus, while hanging on the Cross, cried with a loud voice Ὡλε, Ὡλε, λαμπὰ σαβαχθανί; Having done so, he immediately gives the Greek translation of those words; viz., Θεέ μου, Θεέ μου, Ιντι με ἐγκατέλιπες;—a thing that he would not have done, had he written his Gospel in the vernacular language of his country. *Fourthly*; no ancient writer affirms that he had seen an Aramaic version of St. Matthew’s Gospel.

Origen, one of the most eminent of the early Christian writers, who was born about A.D. 187, states that St. Matthew’s Gospel was composed in Hebrew characters, γράμμασιν Ἐβραικοῖς συντεταγμένον. This is, in some degree at least, equivalent to what Girdlestone offers as “a possible solution” of the much-vexed question of the original language in which this Gospel was written; viz., that some copies of the book were specially prepared in Hebrew characters for the use of those who spoke Greek, but could not read it. Still, even supposing this to be the case, no copies of the kind have ever come to light.

With regard to the peculiarities of St. Matthew’s Gospel some few remarks may be offered. St. Matthew writing for his own nation refers to the Old Testament Scriptures more frequently than do the other Evangelists,

and especially points out various fulfilments of prophecy. He traces the genealogy of Christ from Abraham, through David, down to His legal father Joseph, the husband of the Virgin Mary. He gives prominence to the Lord's teaching on the Moral Law, rescuing it from the false glosses of the traditionists, and insists on the Judgment to come. He it is who records the awful catalogue of denunciations against the Scribes and Pharisees ; and who emphasizes the fact of the Resurrection by narrating the precautions taken by the chief priests in sealing the stone of the sepulchre and setting a Roman watch, and by showing the failure of all efforts to neutralize its consequences. Once more, it is he who gives the formula for the admission of believers into the new discipleship of the Gospel by Baptism "in the name of the Father, and of the Son, and of the Holy Ghost." These points serve to exhibit the independence and reality of the various accounts he has supplied, while they claim for his Gospel the reverent confidence of those who come to the word of God in a spirit of humility and prayer, and with a desire to learn how they may be saved.

After our Lord's Ascension, St. Matthew is said by Eusebius to have preached in Judæa for fifteen years, and after that to have gone to foreign lands. Nothing, however, is certainly known of his ministry. The original opinion held respecting his death was that it was a natural one. The tradition that he suffered martyrdom, whether true or false, belongs to a later age.

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## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

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**ΟΗΑΡ. Ι.** **ΒΙΒΛΟΣ** γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ.

**2** Αβραὰμ ἐγένυνησε τὸν Ἰσαάκ. Ἰσαὰκ δὲ ἐγένυνησε τὸν Ἰακώβ. Ἰακὼβ δὲ ἐγένυνησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. **3** Ιούδας δὲ ἐγένυνησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ. Φαρὲς δὲ ἐγένυνησε τὸν Ἐσρώμ. Ἐσρὼμ δὲ ἐγένυνησε τὸν Ἀράμ. **4** Αρὰμ δὲ ἐγένυνησε τὸν Ἀμιναδάβ. Ἀμιναδὰβ δὲ ἐγένυνησε τὸν Νααστῶν. Νααστῶν δὲ ἐγένυνησε τὸν Σαλμῶν. **5** Σαλμὼν δὲ ἐγένυνησε τὸν Βοὸς ἐκ τῆς Ραχάβ. Βοὸς δὲ ἐγένυνησε τὸν Ὡβὴδ ἐκ τῆς Ρούθ. Ὡβὴδ δὲ ἐγένυνησε τὸν Ἰεσσαὶ **6** Ἰεσσαὶ δὲ ἐγένυνησε τὸν Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ βασιλεὺς ἐγένυνησε τὸν Σολομῶνα ἐκ τῆς τοῦ Ούριου. **7** Σολομῶν δὲ ἐγένυνησε τὸν Ροβοάμ. Ροβοὰμ δὲ ἐγένυνησε τὸν Ἀβιά. **8** Ἀβιὰ δὲ ἐγένυνησε τὸν Ἀσά. **8** Ἀσὰ δὲ ἐγένυ-

ησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγένυνησε τὸν Ἰωράμ. Ἰωρὰμ δὲ ἐγένυνησε τὸν Ὁζίαν. 9 Ὁζίας δὲ ἐγένυνησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγένυνησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγένυνησε τὸν Ἐζεκίαν. 10 Ἐζεκίας δὲ ἐγένυνησε τὸν Μανασσῆν. Μανασσῆς δὲ ἐγένυνησε τὸν Ἀμών. Ἀμὼν δὲ ἐγένυνησε τὸν Ἰωσίαν. 11 Ἰωσίας δὲ ἐγένυνησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγένυνησε τὸν Σαλαθὶήλ. Σαλαθὶήλ δὲ ἐγένυνησε τὸν Ζοροβάβελ. 13 Ζοροβάβελ δὲ ἐγένυνησε τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγένυνησε τὸν Ἐλιακείμ. Ἐλιακείμ δὲ ἐγένυνησε τὸν Ἀξώρ. 14 Ἀξώρ δὲ ἐγένυνησε τὸν Σαδώκ. Σαδώκ δὲ ἐγένυνησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγένυνησε τὸν Ἐλιούδ. 15 Ἐλιούδ δὲ ἐγένυνησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγένυνησε τὸν Ματθάν. Ματθὰν δὲ ἐγένυνησε τὸν Ἰακώβ. 16 Ἰακὼβ δὲ ἐγένυνησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἣς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

18ΤΟΤ δὲ Ἰησοῦν Χριστοῦ ἡ γέννησις οὕτως  
 ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ  
 Μαρίας τῷ Ἰωσὴφ, πρὶν ἡ συνελθεῖν αὐτοὺς,  
 εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἀγίου.  
 19Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὡν καὶ  
 μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη  
 λάθρα ἀπολῦσαι αὐτήν. 20Ταῦτα δὲ αὐτοῦ  
 ἐνθυμηθέντος, ἴδοὺ, ἄγγελος Κυρίου κατ’ ὅναρ  
 ἐφάνη αὐτῷ, λέγων Ἰωσὴφ, υἱὸς Δαβὶδ, μὴ  
 φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναικά  
 σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός  
 ἐστιν ἀγίου. 21Τέξεται δὲ νίον, καὶ καλέσεις  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσει τὸν  
 λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν. 22Τοῦ-  
 το δὲ ὅλον γέγονεν, ἵνα πληρωθῆ τὸ ρῆθεν ὑπὸ  
 τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·  
 23Ἴδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται  
 νίον, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμ-  
 μανουὴλ· ὃ ἐστι μεθερμηνεύομενον, μεθ’ ἡμῶν  
 ὁ Θεός. 24Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ  
 ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος  
 Κυρίου, καὶ παρέλαβε τὴν γυναικαν αὐτοῦ.  
 25Καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν  
 νίον αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ  
 ὄνομα αὐτοῦ Ἰησοῦν.

**CHAP. II.** 1ΤΟΤ δὲ Ἰησοῦν γεννηθέντος ἐν

Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἵδον, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, <sup>2</sup>λέγοντες· Ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἥλθομεν προσκυνήσαι αὐτῷ. <sup>3</sup>Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. <sup>4</sup>Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπιυθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννυάται. <sup>5</sup>Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὗτῳ γὰρ γέγραπται διὰ τοῦ προφήτου· <sup>6</sup>Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδᾳ ἐκ σοῦ γὰρ ἐξελεύσεται ἥγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραὴλ. <sup>7</sup>Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἡκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος. <sup>8</sup>Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίουν ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. <sup>9</sup>Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἴδον, ὃ ἀστὴρ, δν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἔως ἐλθὼν ἔστη ἐπάνω οὐ ην τὸ παιδίον. <sup>10</sup>Ιδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν

μεγάλην σφόδρα. <sup>11</sup>Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ καὶ πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. <sup>12</sup>Καὶ χρηματισθέντες κατ’ ὅναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>13</sup>Αναχωρησάντων δὲ αὐτῶν, ἵδον, ἄγγελος Κυρίου φαίνεται κατ’ ὅναρ τῷ Ἰωσὴφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. <sup>14</sup>Ο δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ υυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον. <sup>15</sup>Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου ἵνα πληρωθῇ τὸ ρῆθεν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἴγυπτου ἐκάλεσα τὸν υἱόν μου. <sup>16</sup>Τότε Ἡρώδης, ἵδων ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, δυ ν ἡκρίβωσε παρὰ τῶν μάγων. <sup>17</sup>Τότε ἐπληρώθη τὸ ρῆθεν ὑπὸ Ἰερεμ-

ίου τοῦ προφήτου, λέγοντος· <sup>18</sup>Φωνὴ ἐν  
 'Ραμᾶ ἡκούσθη, θρῆνος καὶ κλαυθμὸς καὶ  
 ὁδυρμὸς πολύς· 'Ραχὴλ κλαίουσα τὰ τέκνα  
 αὐτῆς, καὶ οὐκ ἥθελε παρακληθῆναι, ὅτι οὐκ  
 εἰσί. <sup>19</sup>Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἵδοὺ,  
 ἄγγελος Κυρίου κατ' ὅναρ φαίνεται τῷ Ἰωσὴφ  
 ἐν Αἰγύπτῳ, <sup>20</sup>λέγων· Ἐγερθεὶς παράλαβε  
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου  
 εἰς γῆν Ἰσραὴλ· τεθνήκασι γάρ οἱ ζητοῦντες  
 τὴν ψυχὴν τοῦ παιδίου. <sup>21</sup>Ο δὲ ἐγερθεὶς  
 παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ,  
 καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. <sup>22</sup>Ακούσας δὲ  
 ὅτι Ἄρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας  
 ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ ἐφοβήθη  
 ἐκεῖ ἀπελθεῖν χρηματισθεὶς δὲ κατ' ὅναρ  
 ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.  
<sup>23</sup>Καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην  
 Ναζαρέτ· ὅπως πληρωθῇ τὸ ρῆθεν διὰ τῶν  
 προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

**CHAPTER. III.** <sup>1</sup>ἘΝ δὲ ταῖς ἡμέραις ἐκείναις  
 παραγίνεται Ἰωάννης ὁ βαπτιστὴς, κηρύσσων  
 ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, <sup>2</sup>καὶ λέγων·  
 Μετανοεῖτε· ἤγγικε γάρ ἡ βασιλεία τῶν  
 οὐρανῶν. <sup>3</sup>Οὗτος γάρ ἐστιν ὁ ρῆθεὶς ὑπὸ  
 Ἡσαίου τοῦ προφήτου, λέγοντος· Φωιὴ  
 βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν

Κυρίου, εὐθείας ποιεῦτε τὰς τρίβους αὐτοῦ.  
 ⁴Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ  
 ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην  
 περὶ τὴν ὁσφὺν αὐτοῦ ἡ δὲ τροφὴ αὐτοῦ ἦν  
 ἀκρίδες καὶ μέλι ἄγριον. ⁵Τότε ἐξεπορεύετο  
 πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,  
 καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου ⁶καὶ  
 ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομο-  
 λογούμενοι τὰς ἀμαρτίας αὐτῶν. ⁷Ιδὼν δὲ  
 πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων  
 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἰπεν  
 αὐτοῖς· Γεννήματα ἔχιδνῶν, τίς ὑπέδειξεν  
 ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
 ⁸ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας.  
 ⁹Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα  
 ἔχομεν τὸν Ἀβραίμ· λέγω γὰρ ὑμῖν ὅτι δύν-  
 αται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα  
 τῷ Ἀβραάμ. ¹⁰Ἡδη δὲ καὶ ἡ ἄξινη πρὸς  
 τὴν ρίζαν τῶν δένδρων κεῖται πᾶν οὖν δένδρον  
 μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς  
 πῦρ βάλλεται. ¹¹Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν  
 ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχ-  
 óμενος ἵσχυρότερός μου ἔστιν, οὐ οὐκ εἴμι  
 ἵκανὸς τὰ ὑποδήματα βαστάσαι αὐτὸς ὑμᾶς  
 βαπτίσει ἐν Πνεύματι ἄγιῳ καὶ πυρί. ¹²Οὐ  
 τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρεῖ

τὴν ἄλωνα αἰτοῦ· καὶ συνάξει τὸν σῖτον αὐτοῦ  
εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει  
πυρὶ ἀσβέστῳ.

13Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς  
Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάν-  
νην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14Ο δὲ  
Ἰωάννης διεκώλνεν αὐτὸν, λέγων Ἐγὼ  
χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ  
ἔρχῃ πρός με; 15ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπε πρὸς αὐτόν· Ἀφες ἄρτι· οὗτῳ γὰρ πρέπον  
ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.  
Τότε ἀφίησιν αὐτόν. 16Καὶ βαπτισθεὶς ὁ  
Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ,  
ἀνεῳχθῆσαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ  
Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστεράν,  
καὶ ἐρχόμενον ἐπ' αὐτόν. 17Καὶ ἰδοὺ, φωνὴ  
ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ  
υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

**CHAP. IV.** 1ΤΟΤΕ ὁ Ἰησοῦς ἀνήχθη εἰς τὴν  
ἔρημον ὑπὸ τοῦ Πνεύματος πειρασθῆναι ὑπὸ  
τοῦ διαβόλου. 2Καὶ υπεστεύσας ἡμέρας τεσσαρά-  
κοντα καὶ νύκτας τεσσαράκοντα ὑστερον  
ἐπείνασε. 3Καὶ προσελθὼν αὐτῷ ὁ πειράζων  
εἶπεν· Εἴ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι  
οὗτοι ἄρτοι γένωνται. 4Ο δὲ ἀποκριθεὶς  
εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται

ἀνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ  
 διὰ στόματος Θεοῦ. <sup>5</sup>Τότε παραλαμβάνει  
 αὐτὸν ὁ διάβολος εἰς τὴν ἄγιαν πόλιν, καὶ  
 ἴστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ.  
<sup>6</sup>καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε  
 σεαυτὸν κάτω· γέγραπται γάρ· "Οτι τοῖς  
 ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, καὶ ἐπὶ<sup>7</sup>  
 χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς  
 λίθον τὸν πόδα σου. <sup>7</sup>Εφη αὐτῷ ὁ Ἰησοῦς·  
 Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριου  
 τὸν Θεόν σου. <sup>8</sup>Πάλιν παραλαμβάνει αὐτὸν  
 ὁ διάβολος εἰς ὅρος ὑψηλὸν λίαν, καὶ δείκνυσιν  
 αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ  
 τὴν δόξαν αὐτῶν. <sup>9</sup>καὶ λέγει αὐτῷ· Ταῦτα  
 πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς  
 μοι. <sup>10</sup>Τότε λέγει αὐτῷ ὁ Ἰησοῦς· "Τπαγε  
 ὅπίσω μου, Σατανᾶ· γέγραπται γάρ· Κύριου  
 τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ  
 λατρεύσεις. <sup>11</sup>Τότε ἀφίησιν αὐτὸν ὁ διάβολος·  
 καὶ ἴδοὺ, ἄγγελοι προσῆλθον, καὶ διηκόνουν  
 αὐτῷ.

<sup>12</sup>Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρ-  
 εδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. <sup>13</sup>Καὶ  
 καταλιπὼν τὴν Ναζαρὲτ ἐλθὼν κατώκησεν εἰς  
 Καπερναοῦμ τὴν παραθαλασσίαν, ἐν ὄροις  
 Ζαβουλῶν καὶ Νεφθαλείμῳ. <sup>14</sup>ἶνα πληρωθῆ

τὸ ρῆθὲν διὰ Ἡσαῖου τοῦ προφήτου, λέγοντος·  
 15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν  
 θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία  
 τῶν ἐθνῶν· 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει,  
 εἶδε φῶς μέγα· καὶ τοῖς καθημένοις ἐν χώρᾳ  
 καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ  
 λέγειν· Μετανοεῖτε· ἥγγικε γάρ η βασιλεία  
 τῶν οὐρανῶν.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς  
 Γαλιλαίας εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν  
 λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν  
 αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν  
 θάλασσαν· ἥσαν γάρ ἄλιεῖς. 19 Καὶ λέγει  
 αὐτοῖς· Δεῦτε ὅπιστο μου, καὶ ποιήσω ὑμᾶς<sup>1</sup>  
 ἄλιεῖς ἀνθρώπων. 20 Οἱ δὲ εὐθέως ἀφέντες τὰ  
 δίκτυα ἤκολούθησαν αὐτῷ. 21 Καὶ προβὰς  
 ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον  
 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν  
 αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ  
 πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐ-  
 τῶν· καὶ ἐκάλεσεν αὐτούς. 22 Οἱ δὲ εὐθέως  
 ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν  
 ἤκολούθησαν αὐτῷ.

23 ΚΑΙ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ  
 Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας,  
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν  
μαλακίαν ἐν τῷ λαῷ. <sup>24</sup>Καὶ ἀπῆλθεν ἡ ἀκοὴ  
αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν  
αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις  
νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμον-  
ιζομένους, καὶ σεληνιαζομένους, καὶ παρα-  
λυτικούς· καὶ ἐθεράπευσεν αὐτούς. <sup>25</sup>Καὶ  
ήκολούθησαν αὐτῷ ὅχλοι πολλοὶ ἀπὸ τῆς  
Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων  
καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

**CHAP. V.** <sup>1</sup>Ιδὼν δὲ τοὺς ὅχλους ἀνέβη εἰς  
τὸ ὅρος· καὶ, καθίσαντος αὐτοῦ, προσῆλθον  
αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup>Καὶ ἀνοίξας τὸ  
στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς, λέγων·  
<sup>3</sup>Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν  
ἐστιν ἡ βασιλεία τῶν οὐρανῶν. <sup>4</sup>Μακάριοι  
οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.  
<sup>5</sup>Μακάριοι οἱ πρᾳεῖς· ὅτι αὐτοὶ κληρονομήσουσι  
τὴν γῆν. <sup>6</sup>Μακάριοι οἱ πειωντες καὶ διψ-  
ῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσ-  
ονται. <sup>7</sup>Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ  
ἐλεηθήσονται. <sup>8</sup>Μακάριοι οἱ καθαροὶ τῇ καρδ-  
ίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. <sup>9</sup>Μακάριοι  
οἱ εἰρηνοποιοί· ὅτι αὐτοὶ νίοι Θεοῦ κληθήσ-  
ονται. <sup>10</sup>Μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικα-  
ίᾳ.

οσύνης· ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν. <sup>11</sup>Μακάριοί ἔστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πουνηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἔνεκεν ἐμοῦ. <sup>12</sup>Χαίρετε καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

<sup>13</sup>ΤΜΕΙΣ ἔστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἴσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. <sup>14</sup>Τμεῖς ἔστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω δρους κειμένη· <sup>15</sup>οὐδὲ καίουσι λύχνουν, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup>Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἰδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>17</sup>Μὴ νομίσητε ὅτι ἡλθον καταλῦσαι τὸν νόμον, ἡ τοὺς προφήτας· οὐκ ἡλθον καταλῦσαι, ἀλλὰ πληρῶσαι. <sup>18</sup>Αμὴν γὰρ λέγω ὑμῖν, ἔως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵωτα ἐν ἡ μίᾳ κεραίᾳ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἔως ἂν πάντα γένηται. <sup>19</sup>Ος ἐὰν οὖν λύσῃ ἵαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ

διδάξῃ οὗτῳ τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· διὸ δὲ ἀν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 Λέγω γὰρ ὑμῖν, ὅτι ἔαν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 21 Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· διὸ δὲ ἀν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 Ἔγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται τῇ κρίσει· διὸ δὲ ἀν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ὁραὶ, ἔνοχος ἔσται τῷ συνεδρίῳ· διὸ δὲ ἀν εἴπῃ, Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μητσθῆς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σου· 24 ἄφεις ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπαγεῖ πρῶτον διαλλάγηθε τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 25 Ἰσθι εὔνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἵνα διου εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε παραδῷ ὁ ἀντιδίκος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. 26 Ἀμὴν λέγω σοι, οὐ μὴ ἔξελθῃς ἐκεῖθεν, ἵνα ἀποδῷς τὸν ἔσχατον κοδράντην. 27 Ἡκούσ-

ατε ὅτι ἐρρέθη· Οὐ μοιχεύσεις. <sup>28</sup>Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναικα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἥδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>29</sup>Εἰ δὲ ὁ ὄφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. <sup>30</sup>Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν, καὶ βάλε ἀπὸ σοῦ συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. <sup>31</sup>Ἐρρέθη δὲ ὅτι δις ἀν ἀπολύσῃ τὴν γυναικα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. <sup>32</sup>Ἐγὼ δὲ λέγω ὑμῖν ὅτι δις ἀν ἀπολύσῃ τὴν γυναικα αὐτοῦ, παρεκτὸς λόγῳ πορνείας, ποιεῖ αὐτὴν μοιχάσθαι· καὶ δις ἔαν ἀπολελυμένην γαμήσῃ, μοιχάται.

<sup>33</sup>ΠΑΛΙΝ ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὄρκους σου. <sup>34</sup>Ἐγὼ δὲ λέγω ὑμῖν, Μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, δτι θρόνος ἐστὶ τοῦ Θεοῦ· <sup>35</sup>μήτε ἐν τῇ γῇ, δτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, δτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· <sup>36</sup>μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, δτι οὐ δύνασαι μίαν τρίχα λευκήν ἡ μέλαιναν

ποιῆσαι. <sup>37</sup>Ἐστω δὲ ὁ λόγος ὑμῶν Ναὶ, ναὶ, Οὐ, οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἔστιν. <sup>38</sup>Ηκούσατε ὅτι ἐρρέθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. <sup>39</sup>Ἐγὼ δὲ λέγω ὑμῖν Μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην. <sup>40</sup>Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἴμάτιον. <sup>41</sup>Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπαγε μετ’ αὐτοῦ δύο. <sup>42</sup>Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. <sup>43</sup>Ηκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἔχθρόν σου. <sup>44</sup>Ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἔχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς, <sup>45</sup>ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. <sup>46</sup>Εὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; <sup>47</sup>καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;

οὐχὶ καὶ οἱ ἔθνικοὶ οὗτοι ποιοῦσι; 48<sup>ο</sup> Εσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

**CHAP. VI.** <sup>1</sup>ΠΡΟΣΕΧΕΤΕ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. <sup>2</sup>Οταν οὖν ποιῆσθε ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. <sup>3</sup>Αμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>4</sup>Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γυνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου <sup>5</sup>ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κουπτῷ καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. <sup>6</sup>Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἔστωτες προσεύχεσθαι, ὅπως ἀν φανῶσι τοὺς ἀνθρώπους. <sup>7</sup>Αμὴν λέγω ὑμῖν, δτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>8</sup>Σὺ δὲ, ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖον σου, καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι

ἐν τῷ φανερῷ. <sup>7</sup>Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὃσπερ οἱ ἐθνικοί δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. <sup>8</sup>Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἰδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. <sup>9</sup>Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου. <sup>10</sup>Ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. <sup>11</sup>Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. <sup>12</sup>Καὶ ἄφεις ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. <sup>13</sup>Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. <sup>14</sup>[ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἐαν.] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. <sup>15</sup>Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. <sup>16</sup>Οταν δὲ νηστεύητε, μὴ γίνεσθε, ὃσπερ οἱ ὑποκριταὶ, σκυθρωποί ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἐαν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>17</sup>Σὺ δὲ νηστεύων ἄλειψαι

σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι<sup>18</sup> ὅπως μὴ φανῆς τοῖς ἀνθρώποις ηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.

<sup>19</sup>ΜΗ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι<sup>20</sup> θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὕτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.<sup>21</sup>Οπου γάρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. <sup>22</sup>Ο λύχνος τοῦ σώματός ἔστιν ὁ ὄφθαλμός· ἐὰν οὖν ὁ ὄφθαλμός σου ἀπλοῦς ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. <sup>23</sup>Ἐὰν δὲ ὁ ὄφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκότος ἔστι, τὸ σκότος πόσον;<sup>24</sup>Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἔτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἔτερου καταφρούησει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾶ. <sup>25</sup>Διὰ τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τῇ ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν

έστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;  
 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ,  
 ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συν-  
 ἀγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ  
 οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον  
 διαφέρετε αὐτῶν; 27 τίς δὲ ἔξ ὑμῶν μεριμνῶν  
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ  
 πῆχυν ἔνα; 28 καὶ περὶ ἐνδύματος τί μεριμ-  
 ἀτε; καταμάθετε τὰ κρίνα τοῦ ἄγρου, πῶς  
 αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· 29 λέγω δὲ  
 ὑμῖν, ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ  
 περιεβάλετο ὡς ἐν τούτων. 30 Εἰ δὲ τὸν χόρτον  
 τοῦ ἄγρου, σήμερον δυτα καὶ αὔριον εἰς κλε-  
 βανον βαλλόμενον, δ Θεὸς οὗτως ἀμφιέννυσιν,  
 οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλυγόπιστοι; 31 μὴ  
 οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί  
 πίωμεν, ἢ τί περιβαλώμεθα; 32 πάντα γὰρ  
 ταῦτα τὰ ἔθνη ἐπιέζητε· οἶδε γὰρ ὁ πατὴρ  
 ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων.  
 33 Ζητεῦτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ  
 καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα  
 προστεθήσεται ὑμῖν. 34 Μὴ οὖν μεριμνήσητε  
 εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ  
 ἔαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

**CHAP. VII.** 1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε·  
 2 ἐν φῷ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ

ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. <sup>3</sup>Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; <sup>4</sup>Ἄ πῶς ἐρεῖς τῷ ἀδελφῷ σου "Αφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου" καὶ ἴδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; <sup>5</sup>ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. <sup>6</sup>Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ρήξωσιν ὑμᾶς. <sup>7</sup>ΑΙΤΕΙΤΕ, καὶ δοθήσεται ὑμῖν ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>8</sup>Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. <sup>9</sup>Η τίς ἔστιν ἔξ ὑμῶν ἄνθρωπος, διν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; <sup>10</sup>καὶ ἐὰν ἵχθυν αἰτήσῃ, μὴ ὅφιν ἐπιδώσει αὐτῷ; <sup>11</sup>εἰ οὖν ὑμεῖς, πονηροὶ ὅντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; <sup>12</sup>Πάντα οὖν ὅσα ἀνθέλητε ἕνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε

αὐτοῖς οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. <sup>13</sup>Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. <sup>14</sup>Οτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. <sup>15</sup>Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἄρπαγες. <sup>16</sup>Απὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; <sup>17</sup>Οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς ποιηροὺς ποιεῖ. <sup>18</sup>Οὐ δύναται δένδρον ἀγαθὸν καρποὺς ποιηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. <sup>19</sup>Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <sup>20</sup>Αραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. <sup>21</sup>Οὐ πᾶς ὁ λέγων μοι Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ᾽ ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς. <sup>22</sup>Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ ὄνόματι προεφητεύσαμεν, καὶ τῷ σῷ

ὸνόματι δαιμόνια ἔξεβάλομεν, καὶ τῷ σῷ  
ὸνόματι δυνάμεις πολλὰς ἐποιήσαμεν; <sup>23</sup>καὶ  
τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων  
ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι  
τὴν ἀνομίαν.

<sup>24</sup>Πᾶς οὖν ὅστις ἀκούει μου τὸν λόγον  
τούτους καὶ ποιεῖ αὐτὸν, ὁμοιώσω αὐτὸν ἀνδρὶ<sup>25</sup>  
φρονίμῳ, ὅστις φύκοδόμησε τὴν οἰκίαν αὐτοῦ  
ἐπὶ τὴν πέτραν· <sup>25</sup>καὶ κατέβη ἡ βροχὴ, καὶ  
ῆλθον οἱ ποταμοὶ, καὶ ἐπνευσαν οἱ ἄνεμοι, καὶ  
προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἐπεσεῖτο  
τεθεμελίωτο γάρ ἐπὶ τὴν πέτραν. <sup>26</sup>Καὶ πᾶς  
οἱ ἀκούων μου τὸν λόγον τούτους, καὶ μὴ  
ποιῶν αὐτὸν ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις  
φύκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·  
<sup>27</sup>καὶ κατέβη ἡ βροχὴ, καὶ ἤλθον οἱ ποταμοὶ,  
καὶ ἐπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ  
οἰκίᾳ ἐκείνῃ καὶ ἐπεσεῖτο, καὶ ἦν ἡ πτώσις αὐτῆς  
μεγάλη.

<sup>28</sup>Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς  
τὸν λόγον τούτους, ἔξεπλήσσοντο οἱ ὄχλοι  
ἐπὶ τῇ διδαχῇ αὐτοῦ· <sup>29</sup>ἡν γάρ διδάσκων  
αὐτοὺς ὡς ἔξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

CHAP. VIII. <sup>1</sup>KATABANTI δὲ αὐτῷ ἀπὸ  
τοῦ ὅρους, ἥκολούθησαν αὐτῷ ὄχλοι πολλοί.

<sup>2</sup>Καὶ ἴδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ,  
λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.  
<sup>3</sup>Καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ  
ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι. Καὶ  
εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

<sup>4</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· "Ορα μηδενὶ<sup>5</sup> εἴπης· ἀλλὰ ὑπαγε, σεαυτὸν δεῖξον τῷ ἵερεῖ,  
καὶ προσένεγκε τὸ δῶρον, δι προσέταξε Μωσῆς,  
εἰς μαρτύριον αὐτοῖς.

<sup>5</sup>Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναούμ,  
προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν  
αὐτὸν, <sup>6</sup>καὶ λέγων Κύριε, ὁ παῖς μου  
βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς  
βασανιζόμενος. <sup>7</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς·  
Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. <sup>8</sup>Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ<sup>9</sup>  
ἴκανὸς, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ  
μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.  
<sup>9</sup>Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν,  
ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω  
τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ,  
Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον  
τοῦτο, καὶ ποιεῖ. <sup>10</sup>Ακούσας δὲ ὁ Ἰησοῦς,  
ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἄμην  
λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην  
πίστιν εὑρον. <sup>11</sup>Λέγω δὲ ὑμῖν, ὅτι πολλοὶ

ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἱακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· <sup>12</sup>οἱ δὲ υἱὸὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων, <sup>13</sup>Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ· "Τπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἵνθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκεινῇ.

<sup>14</sup>Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. <sup>15</sup>Καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἤγέρθη, καὶ διηκόνει αὐτοῖς. <sup>16</sup>Οψίας δὲ γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· <sup>17</sup>ὅπως πληρωθῆ τὸ ῥῆθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενεῖας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

<sup>18</sup>ΙΔΩΝ δὲ ὁ Ἰησοῦς πολλοὺς ὅχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. <sup>19</sup>Καὶ προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔλιν ἀπέρχῃ. <sup>20</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ

κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 21' Ετερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22' Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολούθει μοι, καὶ ἄφει τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. 23Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἤκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24Καὶ ἴδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. 25Καὶ προσελθόντες οἱ μαθηταὶ ἦγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 26Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη μεγάλη. 27Οἱ δὲ ἀνθρώποι ἐθαύμασαν, λέγοντες· Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

28Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μυημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἴσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. 29Καὶ ἴδοὺ, ἔκραξαν λέγοντες· Τέ ήμūν καὶ σοι, Ἰησοῦ νίè τοῦ Θεοῦ; ήλθες ὡδε πρὸ καιροῦ βασανίσας

ἡμᾶς; 30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. 31 Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. 32 Καὶ εἶπεν αὐτοῖς· Ὄπαγετε. Οἱ δὲ ἔξελθόντες ἀπῆλθον εἰς τὸν χοίρους. Καὶ ἴδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὅδασιν. 33 Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. 34 Καὶ ἴδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἴδοντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὄριών αὐτῶν.

**CHAP. IX.** 1 ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἤλθεν εἰς τὴν ἴδιαν πόλιν. 2 Καὶ ἴδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἴδων ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ· Θάρσει τέκνον· ἀφέωνται σοι αἱ ἀμαρτίαι σου. 3 Καὶ ἴδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. 4 Καὶ ἴδων ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ἰνατί ὑμεῖς ἐνθυμεῖσθε ποιηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5 Τί γάρ ἐστιν εὐκοπώτερον, εἶπεν· Ἀφέωνται σου αἱ ἀμαρτίαι· ἡ εἶπεν· Ἔργειραι καὶ

περιπάτει; <sup>6</sup>Îνα δὲ εἰδῆτε ὅτι ἔξουσίαν ἔχει  
ὅ νιὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι  
ἀμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἐγερθ-  
εὶς ἀρόν σου τὴν κλίνην, καὶ ὑπαγε εἰς τὸν  
οἶκόν σου. <sup>7</sup>Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν  
οἶκον αὐτοῦ. <sup>8</sup>Ιδόντες δὲ οἱ ὅχλοι ἐθαύμασαν,  
καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἔξουσίαν  
τοιαύτην τοῖς ἀνθρώποις.

<sup>9</sup>Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἰδεν  
ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματ-  
θαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολούθει  
μοι. Καὶ ἀναστὰς ἤκολούθησεν αὐτῷ. <sup>10</sup>Καὶ  
ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ  
ἰδοὺ, πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ ἐλθόντες  
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς  
αὐτοῦ. <sup>11</sup>Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον  
τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελω-  
ῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;  
<sup>12</sup>ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς· Οὐ  
χρείαν ἔχουσιν οἱ ἴσχύοντες ἰατροῦ, ἀλλ' οἱ  
κακῶς ἔχοντες. <sup>13</sup>Πορευθέντες δὲ μάθητε τί  
ἐστιν· Ἐλεον θέλω, καὶ οὐ θυσίαν οὐ γὰρ  
ἥλθον καλέσαι δικαίους, ἀλλ' ἀμαρτωλοὺς εἰς  
μετάνοιαν. <sup>14</sup>Τότε προσέρχονται αὐτῷ οἱ  
μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ  
οἱ Φαρισαῖοι ηστεύομεν πολλά· οἱ δὲ μαθηταὶ

σου οὐ μηστεύουσι; ἕκαλ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε μηστεύσουσιν. <sup>16</sup>Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἴματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἴματίου, καὶ χεῖρον σχίσμα γίνεται. <sup>17</sup>Οὐδὲ βάλλουσιν οἰνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, βήγυνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἰνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

<sup>18</sup>ΤΑΤΤΑ αὐτοῦ λαλοῦντος αὐτοῖς, ἵδη, ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων· "Οτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθεις τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται. <sup>19</sup>Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἤκολούθησεν αὐτῷ, <sup>20</sup>Καὶ ἵδον, γυνὴ αἵμορροῦσα δώδεκα ἔτη, προσελθοῦσα ὅπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἴματίου αὐτοῦ. <sup>21</sup>Ἐλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἀψωμαι τοῦ ἴματίου αὐτοῦ, σωθήσομαι. <sup>22</sup>Ο δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἵδων αὐτὴν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἴδων τοὺς αὐλητὰς καὶ τὸν ὅχλον θορυβούμενον, λέγει αὐτοῖς· 24 Ἀναχωρεῖτε· οὐ γάρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ· 25 ὅτε δὲ ἔξεβλήθη ὁ ὅχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἤγέρθη τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὗτη εἰς ὅλην τὴν γῆν ἐκείνην.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἡκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς νιè Δαβὶδ. 28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, δτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναὶ, Κύριε. 29 Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 30 Καὶ ἀνεῳχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁράτε, μηδεὶς γινωσκέτω. 31 Οἱ δὲ ἔξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 Αὐτῶν δὲ ἐξερχομένων, ἵδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. 33 Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἔθαύμασαν οἱ ὅχλοι, λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. 34 Οἱ δὲ Φαρ-

*ισαῖοι ἔλεγον Ἐν τῷ ἀρχοντὶ τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.*

**35** Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. **36** Ἰδὼν δὲ τοὺς δχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἡσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. **37** Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. **38** Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

**CHAP. X.** **1** ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἔξουσίαν πνεύματων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. **2** Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνόματά ἔστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· **3** Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· **4** Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

⁵Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,  
 παραγγείλας αὐτοῖς, λέγων· Ἐἰς ὁδὸν ἐθνῶν  
 μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ  
 εἰσέλθητε. ⁶Πορεύεσθε δὲ μᾶλλον πρὸς τὰ  
 πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.  
 ⁷Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι  
 ἥγγικεν ἡ βασιλεία τῶν οὐρανῶν. ⁸Ἄσθεν-  
 οῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς  
 καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβ-  
 ετε, δωρεὰν δότε. ⁹Μή κτήσησθε χρυσὸν,  
 μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας  
 ὑμῶν. ¹⁰μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας,  
 μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ  
 ἔργάτης τῆς τροφῆς αὐτοῦ ἐστιν. ¹¹Εἰς ἦν  
 δὲ ἀν πόλιν ἡ κώμην εἰσέλθητε, ἐξετάσατε τίς  
 ἐν αὐτῇ ἄξιος ἐστι· κάκει μείνατε ἕως ἀν  
 ἐξέλθητε. ¹²Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν  
 ἀσπάσασθε αὐτήν. ¹³Καὶ ἐὰν μὲν ἡ ἡ οἰκία  
 ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ  
 μὴ ἡ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφ-  
 ἡτω. ¹⁴Καὶ δος ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ  
 ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς  
 οἰκίας ἡ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν  
 κονιορτὸν τῶν ποδῶν ὑμῶν. ¹⁵Αμὴν λέγω ὑμῖν,  
 ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων  
 ἐν ἡμέρᾳ κρίσεως, ἡ τῇ πόλει ἐκείνῃ.

16' Ιδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὅφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. 17' Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. 18' Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἔνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 18' Οταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς, ἢ τί, λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε. 20' Οὐ γὰρ ὑμεῖς ἔστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21' Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνου· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῦς, καὶ θανάτωσουσιν αὐτούς. 22' Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 23' Οταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν [έτεραν· καὶ ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν] ἄλλην. Ἐμὴν γὰρ λέγω ὑμῖν, Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἐλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24' ΟΤΚ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 25' Αρκετὸν τῷ μαθητῷ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ

δοῦλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην  
 Βεελζεβοὺς ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς  
 οἰκιακοὺς αὐτοῦ; <sup>26</sup>Μὴ οὖν φοβηθῆτε αὐτούς·  
 οὐδὲν γάρ ἔστι κεκαλυμμένου, δούλος ἀπο-  
 καλυφθήσεται, καὶ κρυπτὸν, δούλος γνωσθήσεται.  
<sup>27</sup>Ο λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ  
 φωτί· καὶ δούλος τὸ οὖν ἀκούετε, κηρύξατε ἐπὶ  
 τῶν δωμάτων. <sup>28</sup>Καὶ μὴ φοβεῖσθε ἀπὸ τῶν  
 ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ  
 δυναμένων ἀποκτεῖναι· φοβηθῆτε δὲ μᾶλλον  
 τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι  
 ἐν Γεέννῃ. <sup>29</sup>Οὐχὶ δύο στρουθία ἀσταρίου  
 πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ  
 τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν; <sup>30</sup>Τμῶν δὲ  
 καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι  
 εἰσί. <sup>31</sup>Μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων  
 διαφέρετε ὑμεῖς. <sup>32</sup>Πᾶς οὖν ὅστις ὁμολογήσει  
 ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω  
 κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ  
 ἐν οὐρανοῖς. <sup>33</sup>Οστις δούλος ἀρνήσηται με  
 ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν  
 κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐραν-  
 οῖς. <sup>34</sup>Μὴ νομίσητε δούλοις βαλεῖν εἰρήνην  
 ἐπὶ τὴν γῆν· οὐκ ἡλθον βαλεῖν εἰρήνην ἀλλὰ  
 μάχαιραν. <sup>35</sup>Ηλθον γάρ διχάσαι ἄνθρωπον  
 κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ

τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· <sup>36</sup>καὶ ἐχθρὸν τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. <sup>37</sup>Ο φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἡ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος. <sup>38</sup>Καὶ δις οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. <sup>39</sup>Ο εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὑρήσει αὐτήν. <sup>40</sup>Ο δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστειλαντά με. <sup>41</sup>Ο δεχόμενος προφήτην εἰς δνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς δνομα δικαίου μισθὸν δικαίου λήψεται. <sup>42</sup>Καὶ δις ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον, εἰς δνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

**CHAP. XI.** <sup>1</sup>ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup>Ο δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, <sup>3</sup>εἶπεν αὐτῷ· Σὺ εἰ ὁ ἐρχόμενος, ἡ ἔτερον προσδοκῶμεν; <sup>4</sup>καὶ ἀποκριθεὶς ὁ

’Ιησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννη, ἃ ἀκούετε καὶ βλέπετε. <sup>5</sup>Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· <sup>6</sup>καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. <sup>7</sup>Τούτων δὲ πορευομένων, ἥρξατο ὁ ’Ιησοῦς λέγειν τοῖς δῦχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>8</sup>Αλλὰ τί ἐξήλθετε ἵδεῖν; ἄνθρωπον ἐν μαλακοῖς ἴματίοις ἡμφιεσμένον; ἵδον, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. <sup>9</sup>Αλλὰ τί ἐξήλθετε ἵδεῖν; προφήτην; ναι, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>10</sup>Οὗτος γάρ ἐστι περὶ οὓς γέγραπται· ’Ιδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>11</sup>Αμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γενιητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὃ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. <sup>12</sup>Απὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἅρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. <sup>13</sup>Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. <sup>14</sup>Καὶ εἰ

θέλητε δέξασθαι, αὐτός ἐστιν Ὡλίας ὁ μέλλων  
ἔρχεσθαι. 15 Ὁ ἔχων ὧτα ἀκούειν ἀκουέτω.  
16 Τίνι δὲ ὄμοιώσω τὴν γενεὰν ταύτην; ὅμοια  
ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ  
προσφωνοῦσι τοῖς ἑταίροις αὐτῶν, 17 καὶ λέγ-  
ουσιν· Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·  
ἔθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. 18 Ἡλθε  
γάρ Ἰωάννης μήτε ἐσθίων, μήτε πίνων καὶ  
λέγουσιν· Δαιμόνιον ἔχει. 19 Ἡλθεν ὁ υἱὸς  
τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν·  
Ίδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν  
φίλος καὶ ἀμαρτωλῶν καὶ ἐδικαιώθη ἡ σοφία  
ἀπὸ τῶν τέκνων αὐτῆς. 20 Τότε ἥρξατο ὀνειδ-  
ίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται  
δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαί  
σοι Χοραζίν, οὐαί σοι Βηθσαϊδάν· ὅτι εἰ ἐν  
Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ  
γενόμεναι ἐν ὑμῖν, πάλαι ἀν ἐν σάκκῳ καὶ  
σποδῷ μετενόησαν. 22 Πλὴν λέγω ὑμῖν·  
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ  
κρίσεως, ἡ ὑμῖν. 23 Καὶ σὺ Καπερναούμ, ἡ  
ἔως τοῦ οὐρανοῦ ὑψωθεῖσα, ἔως ἃδου κατα-  
βιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ  
δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἀν μέχρι  
τῆς σήμερον· 24 πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμ-  
ων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἡ

*σοι.* <sup>25</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ,  
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας  
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπ-  
εκάλυψας αὐτὰ νηπίοις. <sup>26</sup>Ναὶ, ὁ Πατὴρ,  
ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.  
<sup>27</sup>Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου  
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ·  
οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς,  
καὶ φῶς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.  
<sup>28</sup>Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ  
πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. <sup>29</sup>Ἄρ-  
ατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ'  
ἐμοῦ· ὅτι πρᾶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ·  
καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.  
<sup>30</sup>Ο γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον  
μου ἐλαφρόν ἐστιν.

**CHAP. XII.** ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη  
ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ  
δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν  
στάχυας καὶ ἐσθίειν. <sup>2</sup>Οἱ δὲ Φαρισαῖοι  
ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου  
ποιοῦσιν δὲ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.  
<sup>3</sup>Ο δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε  
Δαβὶδ, ὅτε ἐπείνασε καὶ οἱ μετ' αὐτοῦ;  
<sup>4</sup>πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ

τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; <sup>5</sup> Η οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; <sup>6</sup> Λέγω δὲ ὑμῖν, "Οτι τοῦ ἱεροῦ μείζων ἐστὶν ὁδε" <sup>7</sup> εἰ δὲ ἐγνώκειτε, τί ἐστιν, "Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάσατε τοὺς ἀναιτίους. <sup>8</sup> Κύριος γάρ ἐστι τοῦ σαββάτου ὁ νιὸς τοῦ ἀνθρώπου.

<sup>9</sup> Καὶ μεταβὰς ἐκεῖθεν, ἤλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>10</sup> Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. <sup>11</sup> Ο δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, δις ἔξει πρόβατον ἔν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; <sup>12</sup> πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. <sup>13</sup> Τότε λέγει τῷ ἀνθρώπῳ· "Εκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ὑγιὴς, ὡς ἡ ἄλλη. <sup>14</sup> Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. <sup>15</sup> Ο δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν καὶ ἤκολούθησαν αὐτῷ

δχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.  
 16 Καὶ ἐπετίμησεν αὐτοῖς, ὡν μὴ φανερὸν  
 αὐτὸν ποιήσωσιν. 17 Ὁπως πληρωθῇ τὸ ῥῆθεν  
 διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· 18 Ἰδοὺ,  
 ὁ παῖς μου, δὸν ἡρέτισα, ὁ ἀγαπητός μου, εἰς  
 δὸν εὐδόκησεν ἡ ψυχή μου. Θήσω τὸ πνεῦμά  
 μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπ-  
 αγγελεῖ. 19 Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ  
 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν  
 αὐτοῦ. 20 Κάλαμον συντετριμμένον οὐ κατ-  
 εάξει, καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν  
 ἐκβάλῃ εἰς νίκος τὴν κρίσιν. 21 Καὶ τῷ  
 ὀνόματι αὐτοῦ ἔθιη ἐλπιοῦσι.

22 ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος,  
 τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν,  
 ὥστε τὸις τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ  
 βλέπειν. 23 Καὶ ἔξισταντο πάντες οἱ δχλοι,  
 καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ νιὸς Δαβὶδ;  
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος  
 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελ-  
 ζεβοὺβ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ  
 Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς·  
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημ-  
 οῦται· καὶ πᾶσα πόλις ἡ οἰκία μερισθεῖσα  
 καθ' ἑαυτῆς, οὐ σταθήσεται. 26 Καὶ εἰ ὁ  
 Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν

ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺβ ἐκβάλλω τὰ δαιμόνια, οἱ νιὸν ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. 28Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 29<sup>a</sup>Η πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἴσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἴσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 30<sup>c</sup>Ο μὴ ὅν μετ' ἐμοῦ κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 31Διὰ τοῦτο λέγω ὑμῖν Πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32Καὶ δις ἀν εἴπη λόγον κατὰ τοῦ νιοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· δις δὲ ἀν εἴπη κατὰ τοῦ Πνεύματος τοῦ ἀγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰώνι, οὔτε ἐν τῷ μέλλοντι. 33<sup>b</sup>Η ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἡ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34Γεννήματα ἔχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὅντες; ἐκ γὰρ τοῦ περιστεύματος τῆς καρδίας τὸ στόμα λαλεῖ. 35<sup>c</sup>Ο ἀγαθὸς

ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πουνηρὸς ἄνθρωπος ἐκ τοῦ πουνηροῦ θησαυροῦ ἐκβάλλει πουνηρά. <sup>36</sup> Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, δὲ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. <sup>37</sup> Εκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

<sup>38</sup> Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἴδεν. <sup>39</sup> Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πουνηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. <sup>40</sup> Ωσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. <sup>41</sup> Ανδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἴδοὺ, πλεῖον Ἰωνᾶ ὥδε. <sup>42</sup> Βασιλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἴδοὺ, πλεῖον Σολομῶνος ὥδε.

43<sup>ο</sup> Οταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων, ζητοῦν ἀνάπτασιν, καὶ οὐχ εὑρίσκει. 44<sup>ο</sup> Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, δῆθεν ἐξῆλθον. Καὶ ἐλθὼν εὑρίσκει σχολάζοντα, σεσαρωμένου, καὶ κεκοσμημένου. 45<sup>ο</sup> Τότε πορεύεται, καὶ παραλαμβάνει μεθ’ ἑαυτοῦ ἐπτὰ ἔτερα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖν καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτη τῇ πονηρᾷ.

46<sup>ο</sup> Επι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἴδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἐξα, ζητοῦντες αὐτῷ λαλῆσαι. 47<sup>ο</sup> Εἶπε δέ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασι, ζητοῦντές σοι λαλῆσαι. 48<sup>ο</sup> Ο δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ· Τίς ἔστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49<sup>ο</sup> καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἰδοὺ, ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. 50<sup>ο</sup> Οστις γὰρ ἀν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἔστιν.

**CHAP. XIII.** 1<sup>ο</sup> ΕΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ

τὴν θάλασσαν. <sup>2</sup>Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὡστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἴγιαλὸν είστηκει. <sup>3</sup>Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἐδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. <sup>4</sup>Καὶ ἐν τῷ σπείρειν αὐτὸν, ἢ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. <sup>5</sup>Αλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· <sup>6</sup>ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. <sup>7</sup>Αλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. <sup>8</sup>Αλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδουν καρπὸν, ὃ μὲν ἔκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. <sup>9</sup>Οἱ ἔχων ὡτα ἀκούειν ἀκουέτω. <sup>10</sup>Καὶ προσελθόντες οἱ μαθηταὶ, εἶπον αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; <sup>11</sup>Οἱ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. <sup>12</sup>Οστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>13</sup>Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκού-

οντες οὐκ ἀκούουσι οὐδὲ συνιοῦσι. <sup>14</sup>Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ὡσαῖον, ἡ λέγουσα· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>15</sup>Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωσὶ βαρέως ἥκουσαν, καὶ τοὺς ὄφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὄφθαλμοῖς, καὶ τοῖς ωσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἵάσωμαι αὐτούς. <sup>16</sup>Τμῶν δὲ μακάριοι οἱ ὄφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὡτα ὑμῶν, ὅτι ἀκούει. <sup>17</sup>Αμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἴδεῖν ἀ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἀ ἀκούετε, καὶ οὐκ ἥκουσαν. <sup>18</sup>Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. <sup>19</sup>Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ ποιητὸς καὶ ἀρπάζει τὸ ἐσπαρμένου ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. <sup>20</sup>Ο δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν <sup>21</sup>οὐκ ἔχει δὲ ῥίζαν ἐν ἔαυτῳ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. <sup>22</sup>Ο δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ

ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπινίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. <sup>23</sup>Ο δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· δις δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἐκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα. <sup>24</sup>**ΑΛΛΗΝ** παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. <sup>25</sup>Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἥλθεν αὐτοῦ ὁ ἔχθρος, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. <sup>26</sup>Οτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. <sup>27</sup>Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; <sup>28</sup>Ο δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; <sup>29</sup>Ο δὲ ἔφη· Οὐ μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. <sup>30</sup>Αφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ

σίτον συναγάγετε εἰς τὴν ἀποθήκην μου·  
 31<sup>ο</sup> Αλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων·  
 'Ομοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ  
 σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ  
 ἀγρῷ αὐτοῦ· 32<sup>ο</sup> δὲ μικρότερον μὲν ἐστι πάντα<sup>ν</sup>  
 τῶν σπερμάτων ὅταν δὲ αὔξηθῇ, μεῖζον  
 τῶν λαχάνων ἐστί, καὶ γίνεται δένδρον, ὥστε  
 ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατα-  
 σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. 33<sup>ο</sup> Αλλην  
 παραβολὴν ἐλάλησεν αὐτοῖς· 'Ομοία ἐστὶν ἡ  
 βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ<sup>ὴ</sup>  
 ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἔως οὐ  
 ἐξυμώθῃ δλον. 34<sup>ο</sup> Ταῦτα πάντα ἐλάλησεν ὁ  
 Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς  
 παραβολῆς οὐκ ἐλάλει αὐτοῖς· 35<sup>ο</sup> ὅπως πληρ-  
 οθῇ τὸ ῥῆθὲν διὰ τοῦ προφήτου, λέγοντος·  
 'Ανοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξ-  
 ομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.  
 36<sup>ο</sup> Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν  
 ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ<sup>τοι</sup>  
 αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν  
 τῶν ζιζανίων τοῦ ἀγροῦ. 37<sup>ο</sup> Ο δὲ ἀποκριθεὶς  
 εἶπεν αὐτοῖς· 'Ο σπείρων τὸ καλὸν σπέρμα,  
 ἔστιν ὁ νιὸς τοῦ ἀνθρώπου· 38<sup>ο</sup> δὲ ἀγρὸς,  
 ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί<sup>ν</sup>  
 εἰσιν οἱ νιοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια

εἰσὶν οἱ νιὸι τοῦ πουηροῦ· <sup>39</sup>ό δὲ ἔχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰώνος ἔστιν οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. <sup>40</sup>Ωσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰώνος τούτου. <sup>41</sup>Αποστελεῖ ὁ οὐρανὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν· <sup>42</sup>καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. <sup>43</sup>Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὧτα ἀκούειν ἀκούετω. <sup>44</sup>Πάλιν ὅμοια ἔστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἀνθρώπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. <sup>45</sup>Πάλιν ὅμοια ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας. <sup>46</sup>Εὑρὼν δὲ ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἤγόρασεν αὐτόν. <sup>47</sup>Πάλιν ὅμοια ἔστιν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· <sup>48</sup>θη, ὅτε ἐπληρώθη,

ἀναβιβάσαντες ἐπὶ τὸν αἰγαλὸν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. <sup>49</sup>Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἔξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων· <sup>50</sup>καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>51</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναὶ, Κύριε. <sup>52</sup>Ο δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν, ὅμοιός ἔστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. <sup>53</sup>ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

<sup>54</sup>Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν· Πόθεν τούτῳ ἡ·σοφία αὕτη καὶ αἱ δυνάμεις; <sup>55</sup>Οὐχ οὗτός ἔστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας; <sup>56</sup>καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶ; πόθεν οὖν τούτῳ ταῦτα πάντα; <sup>57</sup>καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρόδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup>Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

CHAP. XIV. <sup>1</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ὅρωδης ὁ Τετράρχης τὴν ἀκοὴν Ἰησοῦ. <sup>2</sup>Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργούσιν ἐν αὐτῷ. <sup>3</sup>Ο γάρ Ὅρωδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, διὰ Ὅρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup>Ἐλεγε γάρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. <sup>5</sup>Καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν δχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. <sup>6</sup>Γενεσίων δὲ ἀγομένων τοῦ Ὅρωδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ὅρωδιάδος ἐν τῷ μέσῳ, καὶ ἥρεσε τῷ Ὅρωδῃ· Τίθεν μεθ' ὅρκου ώμολόγησεν αὐτῇ δοῦναι, δὲὰν αἰτήσηται. <sup>8</sup>Η δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὡδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. <sup>9</sup>Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. <sup>10</sup>Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. <sup>11</sup>Καὶ ἦνέχθη ἡ κεφαλὴ αὐτοῦ

ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἦνεγκε τῇ μητρὶ αὐτῆς. <sup>12</sup>Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ σῶμα καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. <sup>13</sup>Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἑρημον τόπον κατ' ἴδιαν· καὶ ἀκούσαντες οἱ ὄχλοι ἡκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

<sup>14</sup>ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. <sup>15</sup>Οψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἥδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. <sup>16</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. <sup>17</sup>Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας· <sup>18</sup>ο δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. <sup>19</sup>Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἵ δὲ μαθηταὶ τοῖς ὄχλοις. <sup>20</sup>Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν, καὶ ἤραν

τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. 21 Οἱ δὲ ἐσθίοντες ἡσαν ἄνδρες ὥσει πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδέων.

22 Καὶ εὐθέως ἤναγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἵνα οὐ ἀπολύσῃ τοὺς ὅχλους. 23 Καὶ ἀπολύσας τοὺς ὅχλους ἀνέβη εἰς τὸ ὅρος κατ' ᾧδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. 24 Τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25 Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης. 26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες· "Οτι φάντασμά ἔστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσεῖτε· ἐγώ εἰμι· μὴ φοβεῖσθε. 28 Αποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. 29 Ο δὲ εἶπεν· Ἔλθε. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν. 30 Βλέπων δὲ τὸν ἄνεμον ἴσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων· Κύριε, σῶσόν με.

31 Εύθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τὸ ἐδίστασας; 32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. 33 Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

34 Καὶ διαπεράσαντες ἥλθον εἰς τὴν γῆν Γεννησαρέτ. 35 Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 36 Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἴματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

**CHAP. XV.** <sup>1</sup>ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· <sup>2</sup>Διατί οἱ μαθηταὶ σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup>Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; <sup>4</sup>Ο γὰρ Θεὸς ἐνετεῖλατο, λέγων· Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ· <sup>5</sup>Ο κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ. <sup>6</sup>Τμεῖς δὲ λέγετε· “Ος ἀν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ Δῶρον, δὲ ἐὰν

ἔξ ἐμοῦ ὡφεληθῆς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ—<sup>6</sup>καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup>Τποκριταὶ, καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαῖας, λέγων· <sup>8</sup>Ο λαὸς οὗτος τοῖς χείλεσί με τιμᾷ, ἢ δὲ καρδίᾳ αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. <sup>9</sup>Μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. <sup>10</sup>Καὶ προσκαλεσάμενος τὸν ὅχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. <sup>11</sup>Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῦ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῦ τὸν ἄνθρωπον. <sup>12</sup>Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἴδας, ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν; <sup>13</sup>Ο δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. <sup>14</sup>Αφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἔὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. <sup>15</sup>Αποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. <sup>16</sup>Ο δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἔστε; <sup>17</sup>Οὕπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; <sup>18</sup>τὰ δὲ

ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας  
ἔξερχεται, κάκενα κοινοὶ τὸν ἄνθρωπον. <sup>19</sup>Ἐκ  
γὰρ τῆς καρδίας ἔξερχονται διαλογισμοὶ πονη-  
ροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδο-  
μαρτυρίαι, βλασφημίαι. <sup>20</sup>Ταῦτά ἔστι τὰ  
κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ<sup>21</sup>  
φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

<sup>21</sup>ΚΑΙ ἔξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. <sup>22</sup>Καὶ  
ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν ὄριων ἐκείνων  
ἔξελθούσα ἐκραύγασεν αὐτῷ λέγουσα· Ἐλέησόν με, Κύριε, νιὲ Δαβὶδ, ἡ θυγάτηρ μου  
κακῶς δαιμονίζεται. <sup>23</sup>Ο δὲ οὐκ ἀπεκρίθη  
αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ  
αὐτοῦ ἥρωτων αὐτὸν, λέγουντες· Ἀπόλυτον  
αὐτὴν, ὅτι κράζει ὅπισθεν ἡμῶν. <sup>24</sup>Ο δὲ  
ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς  
τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.  
<sup>25</sup>Η δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα·  
Κύριε, βοήθει μοι. <sup>26</sup>Ο δὲ ἀποκριθεὶς εἶπεν·  
Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων,  
καὶ βαλεῖν τοῖς κυναρίοις. <sup>27</sup>Η δὲ εἶπε· Ναὶ,  
Κύριε· καὶ γὰρ τὰ κυνάρια ἔσθίει ἀπὸ τῶν  
ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν  
κυρίων αὐτῶν. <sup>28</sup>Τότε ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σου ἡ πίστις·

γενηθήτω σοι ώς θέλεις. Καὶ ἵάθη ἡ Θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ δρός ἐκάθητο ἐκεῖ. 30 Καὶ προσῆλθον αὐτῷ ὅχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλούς, κωφούς, κυλλούς, καὶ ἑτέρους πολλούς· καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς. 31 Ὡστε τοὺς ὅχλους θαυμάσαι βλέποντας κωφούς λαλοῦντας, κυλλούς ὑγιεῖς, χωλούς περιπατοῦντας, καὶ τυφλούς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. 32 Ο δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὅχλον, ὅτι ἡδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὡστε χορτάσαι ὅχλον τοσοῦτον; 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· Ἐπτὰ, καὶ ὀλύγα ἴχθύδια. 35 Καὶ ἐκέλευσε τοῖς ὅχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. 36 Καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς ἴχθύας, εὐχαριστήσας, ἐκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ

μαθηταὶ τῷ ὄχλῳ. <sup>37</sup>Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἐπτὰ σπυρίδας πλήρεις. <sup>38</sup>Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. <sup>39</sup>Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά.

**CHAP. XVI.** <sup>1</sup>ΚΑΙ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες, ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. <sup>2</sup>Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης, λέγετε· Εὐδίᾳ· πυρράζει γὰρ ὁ οὐρανός· <sup>3</sup>καὶ πρωῒ Σήμερον χειμών· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. <sup>4</sup>Τποκριταὶ, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; <sup>5</sup>Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

<sup>6</sup>Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. <sup>7</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>8</sup>Οἱ δὲ διελογίζοντο ἐν ἑκυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. <sup>9</sup>Γνοὺς δὲ ὁ

'Ιησοῦς εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; <sup>9</sup>Οὕπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; <sup>10</sup>Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; <sup>11</sup>Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἴπον ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; <sup>12</sup>Τότε συνῆκαν, ὅτι οὐκ εἴπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

<sup>13</sup>Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; <sup>14</sup>Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν ἄλλοι δὲ, Ἡλίαν ἔτεροι δὲ, Ἱερεμίαν, ἡ ἔνα τῶν προφητῶν. <sup>15</sup>Λέγει αὐτοῖς· Τμεῖς δὲ τίνα με λέγετε εἶναι; <sup>16</sup>Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. <sup>17</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βàng <sup>18</sup>Ιωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψε σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς. <sup>19</sup>Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ

πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ἃδου οὐ κατισχύσουσιν αὐτῆς. <sup>19</sup>Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὁ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. <sup>20</sup>Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἔστιν ὁ Χριστός. <sup>21</sup>Απὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. <sup>22</sup>Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· "Ιλεώς σοι Κύριε· οὐ μὴ ἔσται σοι τοῦτο. <sup>23</sup>Ο δὲ στραφεὶς εἶπε τῷ Πέτρῳ· "Τπαγε ὀπίσω μου, Σατανά· σκάνδαλόν μου εἰ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. <sup>24</sup>ΤΟΤΕ ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω οἱ. <sup>25</sup>Ος γὰρ ἀν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· διὸ ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὑρήσει αὐτήν. <sup>26</sup>Τί γὰρ ὡφελεῖται ἀνθρωπος,

έὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; ἡ τί δώσει ἀνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>27</sup>Μέλλει γὰρ ὁ νῦν τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. <sup>28</sup>Αμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὡδεῖς ἐστώτων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν νὺὸν τοῦ ἀνθρώπου ἔρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

**CHAP. XVII.** <sup>1</sup>Καὶ μεθ' ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὅρος ὑψηλὸν κατ' ἴδιαν. <sup>2</sup>Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἴμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. <sup>3</sup>Καὶ ἴδοὺ, ὥφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. <sup>4</sup>Αποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλόν ἐστιν ἡμᾶς ὡδε εἶναι εἰ θέλεις, ποιήσωμεν ὡδε τρεῖς σκηνὰς, σοὶ μίαν, καὶ Μωσῆ μίαν, καὶ μίαν Ἡλίᾳ. <sup>5</sup>Ἐτι αὐτοῦ λαλοῦντος, ἴδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἴδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ νὺὸς μου ὁ ἀγαπητὸς, ἐν φ῝ εὐδόκησα· αὐτοῦ ἀκούετε.

<sup>6</sup>Καὶ ἀκούσαντες οἱ μαθηταὶ, ἔπειταν ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.  
<sup>7</sup>Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε. <sup>8</sup>Ἐπάραντες δὲ τοὺς ὄφθαλμοὺς αὐτῶν οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. <sup>9</sup>Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὅρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ νιὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀγαστῇ.  
<sup>10</sup>Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; <sup>11</sup>Ο δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα. <sup>12</sup>Λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἥδη ἥλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ, ὃσα ἥθελησαν οὕτω καὶ ὁ νιὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. <sup>13</sup>Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

<sup>14</sup>ΚΑΙ ἐλθόντων αὐτῶν πρὸς τὸν ὅχλον, προσῆλθεν αὐτῷ ἄνθρωπος, γονιπετῶν αὐτὸν, <sup>15</sup>καὶ λέγων· Κύριε, ἐλέησόν μου τὸν νιὸν, ὅτι σεληνιάζεται, καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὄδωρ. <sup>16</sup>Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς

σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι.  
 17' Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ  
 ἀπιστος καὶ διεστραμμένη ἔως πότε ἔσομαι  
 μεθ' ὑμῶν; ἔως πότε ἀνέξομαι ὑμῶν; φέρετέ  
 μοι αὐτὸν ὥδε. 18Καὶ ἐπετίμησεν αὐτῷ ὁ  
 Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον  
 καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.  
 19Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ  
 κατ' ἵδιαν εἶπον· Διατί ἡμεῖς οὐκ ἡδυνήθημεν  
 ἐκβαλεῖν αὐτό; 20Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
 Διὰ τὴν ἀπιστίαν ὑμῶν ἀμὴν γάρ λέγω ὑμῖν,  
 ἐὰν ἔχητε πίστιν ως κόκκον σινάπεως, ἐρεῖτε  
 τῷ ὅρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ  
 μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.  
 21Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν  
 προσευχῇ καὶ νηστείᾳ.

22' Αναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ νὺὸς  
 τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 23Καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ  
 τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν  
 σφόδρα.

24' Ελθόντων δὲ αὐτῶν εἰς Καπερναοῦμ,  
 προσῆλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ  
 Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ  
 τελεῖ τὰ διδραχμα; Λέγει· Ναί. 25Καὶ ὅτε

εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἡ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; <sup>26</sup>Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. <sup>27</sup>Εφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. <sup>27</sup>Ινα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἵχθυν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

**CHAP. XVIII.** <sup>1</sup>ἘΝ ἐκείνῃ τῇ ᾧρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἔστιν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; <sup>2</sup>Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸν ἐν μέσῳ αὐτῶν, <sup>3</sup>καὶ εἶπεν· Ἐμὴν λέγω ὑμῖν ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup>Οστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τούτο, οὗτός ἔστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>5</sup>Καὶ δὸς ἐὰν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. <sup>6</sup>Ος δ' ἀν σκανδαλίσῃ ἔνα τῶν μικρῶν τούτων τῶν πιστεύοντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ

μύλος δύνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῆ ἐν τῷ πελάγει τῆς θαλάσσης. 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γάρ ἔστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ τὸ σκάνδαλον ἔρχεται. 8 Εἰ δὲ ἡ χείρ σου ἡ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἔστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἡ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. 9 Καὶ εἰ ὁ ὄφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἔστι μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὄφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. 10 Ὁράτε, μὴ καταφρούήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ πιντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 11 Ἡλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. 12 Τί ὑμῶν δοκεῖ; ἐὰν γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῆ ἐν ἔξι αὐτῶν· οὐχὶ, ἀφεὶς τὰ ἐννευηκούντα ευνέα ἐπὶ τὰ ὅρη, πορευθεὶς ξητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννευηκούντα ευνέα, τοῖς μὴ πεπλαν-

ημένοις. <sup>14</sup>Οὗτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. <sup>15</sup>Ἐὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὑπαγε, ἐλεγξον αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· <sup>16</sup>ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἡ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἡ τριῶν σταθῆ πᾶν ῥῆμα. <sup>17</sup>Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. <sup>18</sup>Αμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. <sup>19</sup>Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν εἰς τῆς γῆς περὶ παντὸς πράγματος, οὐ ἐὰν αἱρήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς· <sup>20</sup>οὐ γάρ εἰσι δύο ἡ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

<sup>21</sup>ΤΟΤΕ προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἀμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἔως ἐπτάκις; <sup>22</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἔως ἐπτάκις, ἀλλ' ἔως ἐβδομηκοντάκις ἐπτά. <sup>23</sup>Διὰ τοῦτο

ώμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ  
 βασιλεῖ, δις ἡθέλησε συνάραι λόγου μετὰ τῶν  
 δούλων αὐτοῦ. <sup>24</sup>Αρξαμένου δὲ αὐτοῦ συν-  
 αίρειν, προσηνέχθη αὐτῷ εἰς ὄφειλέτης μυρίων  
 ταλάντων. <sup>25</sup>Μὴ ἔχοντος δὲ αὐτοῦ ἀποδούναι,  
 ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ  
 τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα  
 ὅσα εἶχε, καὶ ἀποδοθῆναι. <sup>26</sup>Πεσὼν οὖν ὁ  
 δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακρο-  
 θύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι ἀποδώσω.  
<sup>27</sup>Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου  
 ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν  
 αὐτῷ. <sup>28</sup>Εξελθὼν δὲ ὁ δοῦλος ἐκείνος εὗρεν  
 ἔνα τῶν συνδούλων αὐτοῦ, δις ὥφειλεν αὐτῷ  
 ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἐπυνγε,  
 λέγων· Ἀπόδος μοι εἴ τι ὄφειλεις. <sup>29</sup>Πεσὼν  
 οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν,  
 λέγων· Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα  
 ἀποδώσω σοι. <sup>30</sup>Ο δὲ οὐκ ἤθελεν ἀλλὰ ἀπ-  
 ελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἔως οὐ ἀπο-  
 δῷ τὸ ὄφειλόμενον. <sup>31</sup>Ιδόντες δὲ οἱ σύνδουλοι  
 αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα·  
 καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν  
 πάντα τὰ γενόμενα. <sup>32</sup>Τότε προσκαλεσάμενος  
 αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε  
 πουηρὲ, πᾶσαν τὴν ὄφειλήν ἐκείνην ἀφῆκά

σοι. ἐπεὶ παρεκάλεσάς με· <sup>33</sup>οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἥλέησα; <sup>34</sup>καὶ ὅργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ. <sup>35</sup>Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἔκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

**CHAP. XIX.** <sup>1</sup>Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. <sup>2</sup>Καὶ ἤκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. <sup>3</sup>ΚΑΙ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; <sup>4</sup>Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; <sup>5</sup>καὶ εἶπεν· "Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· <sup>6</sup>ῶστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. <sup>7</sup>Λέγουσιν αὐτῷ· Τί οὖν Μωσῆς ἐνετείλατο δοῦναι

βιβλίου ἀποστασίου, καὶ ἀπολῦσαι αὐτήν ;  
 8 Λέγει αὐτοῖς· "Οτι Μωσῆς πρὸς τὴν σκληρο-  
 καρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι  
 τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν  
 οὕτω. 9 Λέγω δὲ ὑμῖν, ὅτι δις ἀν ἀπολύσῃ τὴν  
 γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ  
 ἄλλην, μοιχάται· καὶ ὁ ἀπολελυμένην γαμήσας  
 μοιχάται. 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·  
 Εἰ οὕτως ἔστιν ἡ αἰτία τοῦ ἀνθρώπου μετὰ  
 τῆς γυναικὸς, οὐ συμφέρει γαμήσαι. 11 Ο δὲ  
 εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον  
 τοῦτον, ἀλλ' οἷς δέδοται. 12 Εἰσὶ γὰρ εὔνοῦχοι,  
 οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω·  
 καὶ εἰσιν εὔνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ<sup>τῶν</sup>  
 ἀνθρώπων· καὶ εἰσιν εὔνοῦχοι, οἵτινες  
 εὐνουχίσαν ἔαυτοὺς διὰ τὴν βασιλείαν τῶν  
 οὐρανῶν. 13 Ο δυνάμενος χωρεῖν χωρείτω.

13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς  
 χεῖρας ἐπιθῆ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ  
 μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 Ο δὲ Ἰησοῦς  
 εἶπεν· "Αφετε τὰ παιδία, καὶ μὴ κωλύετε  
 αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἔστιν  
 ἡ βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεὶς αὐ-  
 τοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν. 16 Καὶ  
 ἴδοὺ εἰς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε  
 ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰών-

ιον ; 17' Ο δὲ εἶπεν αὐτῷ· Τί με ἔρωτᾶς περὶ τοῦ ἀγαθοῦ ; εἰς ἐστιν ὁ ἀγαθός εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. 18' Λέγει αὐτῷ· Ποίας ; ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· 19' Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20' Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ ; 21' Εφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπαγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. 22' Ακούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. 23' Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἄμην λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24' Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 25' Ακούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι ; 26' Εμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά. 27' ΤΟΤΕ

ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἰδοὺ, ὑμεῖς ἀφήκαμεν πάντα, καὶ ἡκολουθήσαμέν σοι τὸ ἄρα ἔσται ὑμῖν; <sup>28</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἐμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. <sup>29</sup>Καὶ πᾶς, ὃς ἀφῆκεν οἰκίας ἢ ἀδελφὸν ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἔνεκεν τοῦ ὄνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. <sup>30</sup>Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

CHAP. XX. 1'Ομοία γάρ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἔξῆλθεν ἄμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3καὶ ἔξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἔστωτας ἐν τῇ ἀγορᾷ ἀργούς. 4κἀκείνοις εἶπεν· ὜πάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὃ ἔὰν ἦ δίκαιον, δώσω ὑμῖν. 5Οἱ δὲ ἀπῆλθον. Πάλιν ἔξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν ἐποίησεν ὠσαύτως. 6Περὶ δὲ

τὴν ἐνδεκάτην ὥραν ἔξελθὼν εὗρεν ἄλλους  
 ἑστῶτας, καὶ λέγει αὐτοῖς· Τί ὡδε ἐστήκατε  
 ὅλην τὴν ἡμέραν ἀργοί; 7Λέγουσιν αὐτῷ·  
 "Οτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς·  
 'Τπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ, δ  
 ἐὰν ἦ δίκαιον, λήψεσθε. 8Οψίας δὲ γεν-  
 ομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ  
 ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ  
 ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν  
 ἐσχάτων ἕως τῶν πρώτων. 9Καὶ ἐλθόντες οἱ  
 περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.  
 10Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν, ὅτι πλείονα  
 λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.  
 11Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσ-  
 πότου, 12λέγοντες· "Οτι οὗτοι οἱ ἐσχατοὶ μίαν  
 ὥραν ἐποίησαν, καὶ ἵσους ἡμῖν αὐτοὺς ἐποί-  
 ησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας,  
 καὶ τὸν καύσωνα. 13Ο δὲ ἀποκριθεὶς εἶπεν ἐνὶ  
 αὐτῶν· 'Εταῖρε· οὐκ ἀδικῶ σε· οὐχὶ δηναρίου  
 συνεφώνησάς μοι; 14Ἄρον τὸ σὸν, καὶ ὑπαγε·  
 θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ως καὶ σοι.  
 15· Η οὐκ ἔξεστί μοι ποιῆσαι δὲ θέλω ἐν τοῖς  
 ἔμοῖς; ἦ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι  
 ἐγὼ ἀγαθός είμι; 16Οὕτως ἐσονται οἱ ἐσχατοὶ<sup>1</sup>  
 πρῶτοι· καὶ οἱ πρῶτοι ἐσχατοὶ πολλοὶ γάρ  
 εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

17 ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἴδιαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· 18' Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, 19· καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20· Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα, καὶ αἴτουσά τι παρ' αὐτοῦ. 21· Ο δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει αὐτῷ· Εἰπὲ, ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. 22· Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε τί αἴτεισθε· δύνασθε πιεῖν τὸ ποτήριον, δὲ γὰρ μέλλω πίνειν; Λέγουσιν αὐτῷ· Δυνάμεθα. 23· Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἵς ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24· Καὶ ἀκούσαντες οἱ δέκα ἥγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25· Ο δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἔθνων κατακυριεύουσιν αὐτῶν, καὶ

οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. <sup>26</sup>Οὐχ οὕτως ἔσται ἐν ὑμῖν ἀλλ', δις ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος <sup>27</sup>καὶ, δις ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος. <sup>28</sup>ἄσπερ ὁ νιὸς τοῦ ἀνθρώπου οὐκ ἥλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>29</sup>Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ, ἥκολούθησεν αὐτῷ ὅχλος πολύς. <sup>30</sup>Καὶ ἴδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, νιὸς Δαβὶδ. <sup>31</sup>Ο δὲ ὅχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. Οἱ δὲ μεῖζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, νιὸς Δαβὶδ. <sup>32</sup>Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιήσω ὑμῖν; <sup>33</sup>Λέγοντες αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὄφθαλμοι. <sup>34</sup>Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὄφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὄφθαλμοι· καὶ ἥκολούθησαν αὐτῷ.

**CHAP. XXI.** <sup>1</sup>ΚΑΙ ὅτε ἤγγισαν εἰς Ἱερόσολυμα καὶ ἥλθον εἰς Βηθφαγῆ πρὸς τὸ ὄρος τῶν ἐλaiῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, <sup>2</sup>λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώσην τὴν ἀπέναντι ὑπών καὶ εὐθέως εύρ-

ἥσετε ὅνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. <sup>3</sup>Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε, ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει εὐθέως δὲ ἀποστέλλει αἰτούς. <sup>4</sup>Τοῦτο δὲ ὅλου γέγονεν, ἵνα πληρωθῇ τὸ ρῆθεν διὰ τοῦ προφήτου, λέγοντος· <sup>5</sup>Εἴπατε τῇ θυγατρὶ Σιών· Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρᾶνς, καὶ ἐπιβεβηκὼς ἐπὶ ὅνον καὶ πῶλον νιὸν ὑποξυγίου. <sup>6</sup>Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὅνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἴμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. <sup>7</sup>Ο δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἴμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρωντον ἐν τῇ ὁδῷ. <sup>8</sup>Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Ὅκυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις. <sup>9</sup>Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἔσεισθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστιν οὗτος; <sup>10</sup>Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. <sup>11</sup>Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν

τῷ ἵερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν  
κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων  
τὰς περιστεράς· <sup>13</sup>καὶ λέγει αὐτοῖς· Γέγραπ-  
ται· Ὁ οἰκός μου οἶκος προσευχῆς κληθήσεται·  
ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπῆλαιον λῃστῶν.  
<sup>14</sup>Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν  
τῷ ἵερῷ, καὶ ἐθεράπευσεν αὐτούς. <sup>15</sup>Ιδόντες  
δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια,  
ὅτι ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ  
ἵερῷ, καὶ λέγοντας· Ωσαννὰ τῷ υἱῷ Δαβὶδ·  
ἡγανάκτησαν <sup>16</sup>καὶ εἶπον αὐτῷ· Ἀκούεις τί  
οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς·  
Ναί· οὐδέποτε ἀνέγυωτε, ὅτι ἐκ στόματος  
νηπίων καὶ θηλαζόντων κατηρτίσω αἰνον;  
<sup>17</sup>καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς  
πόλεως εἰς Βηθανίαν, καὶ ηὔλισθη ἐκεῖ.

<sup>18</sup>Πρωῒας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπεί-  
ασε· <sup>19</sup>καὶ ἴδων συκῆν μίαν ἐπὶ τῆς ὁδοῦ  
ῆλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὑρεν ἐν αὐτῇ, εἰ  
μὴ φύλλα μόνον καὶ λέγει αὐτῇ· Μηκέτι ἐκ  
σοῦ καρπὸς γένηται εἰς τὸν αἰώνα. Καὶ ἐξ-  
ηράνθη παραχρῆμα ἡ συκῆ. <sup>20</sup>Καὶ ἴδοντες οἱ  
μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παρα-  
χρῆμα ἐξηράνθη ἡ συκῆ; <sup>21</sup>Ἀποκριθεὶς δὲ ὁ  
Ἰησοῦς εἶπεν αὐτοῖς· Ἄμην λέγω ὑμῖν, ἐὰν  
ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ

τῆς συκῆς ποιήσετε, ἀλλὰ καν τῷ ὅρει τούτῳ εἴπητε· "Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν· γενήσεται. 22Καὶ πάντα, ὅσα ἀν αἵτησητε ἐν τῇ προσευχῇ πιστεύοντες, λίγφεσθε.

23ΚΑΙ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· 'Ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἔξουσίαν ταύτην; 24'Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· 'Ερωτήσω ὑμᾶς κάγὼ λόγον ἔνα, διν ἐὰν εἴπητέ μοι, κάγὼ ὑμῖν ἔρω ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιῶ. 25Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· 'Εὰν εἴπωμεν· 'Εξ οὐρανοῦ· ἔρει ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26ἐὰν δὲ εἴπωμεν· 'Εξ ἀνθρώπων· φοβούμεθα τὸν ὅχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. 27Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἴδαμεν. "Εφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιῶ. 28Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε· Τέκνου, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου. 29Ο δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε. 30Καὶ προσελθὼν τῷ ἐτέρῳ,

εἰπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ κύριε καὶ οὐκ ἀπῆλθε. <sup>31</sup>Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>32</sup>Ηλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἵδοντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεύσαι αὐτῷ. <sup>33</sup>Αλλην παραβολὴν ἀκούσατε· ἄνθρωπος ἦν οἰκοδεσπότης, ὃστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, καὶ ὠκοδόμησε πύργον, καὶ ἔξεδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>34</sup>Οτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. <sup>35</sup>Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, δὲν μὲν ἔδειραν, δὲν δὲ ἀπέκτειναν, δὲν δὲ ἐλιθοβόλησαν. <sup>36</sup>Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. <sup>37</sup>Τστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν μου. <sup>38</sup>Οἱ δὲ γεωργοὶ ἵδοντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν

ό κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. <sup>39</sup>Καὶ λαβόντες αὐτὸν ἔξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. <sup>40</sup>Οταν οὖν ἐλθῇ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; <sup>41</sup>Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. <sup>42</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγυνατε ἐν ταῖς γραφαῖς· Λίθον, δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; <sup>43</sup>Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. <sup>44</sup>Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' δὲν δὲν πέσῃ, λικμήσει αὐτόν. <sup>45</sup>Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· <sup>46</sup>καὶ ζητοῦντες αὐτὸν κρατήσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ως προφήτην αὐτὸν εἶχον.

**CHAP. XXII.** <sup>1</sup>ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων· <sup>2</sup>Ωμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ

βασιλεῖ, ὅστις ἐποίησε γάμους τῷ νίῳ αὐτοῦ.  
 3 Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἦθελον ἐλθεῖν. 4 Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις· Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. 5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. 6 Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρισαν καὶ ἀπέκτειναν. 7 Ακούσας δὲ ὁ βασιλεὺς ὡργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. 8 Τότε λέγει τοῖς δούλοις αὐτοῦ· Ο μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἥσαν ἄξιοι. 9 Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἀν εὑρῆτε, καλέσατε εἰς τοὺς γάμους. 10 Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας, ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. 11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ· Ἐταίρε, πῶς εἰσῆλθες ὡδε, μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. 13 Τότε εἶπεν

ό βασιλεὺς τοῖς διακόνοις· Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄφατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἔξωτερον· ἔκει ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>14</sup>Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

<sup>15</sup>ΤΟΤΕ πορευθέντες οἱ Φαρισαῖοι συμβουύλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. <sup>16</sup>Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες· Διδάσκαλε, οἴδαμεν, ὅτι ἀληθὴς εἶ καὶ τὴν ὄδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γάρ βλέπεις εἰς πρόσωπον ἀνθρώπων. <sup>17</sup>Εἰπε οὖν ἡμῖν, τί σοι δοκεῖ, ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; <sup>18</sup>Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε· Τί με πειράζετε, ὑποκριταί; <sup>19</sup>Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. <sup>20</sup>Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; <sup>21</sup>Λέγουσιν αὐτῷ· Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>22</sup>Καὶ ἀκούσαντες ἔθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>23</sup>Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπήρωτησαν αὐτὸν, <sup>24</sup>λέγοντες· Διδάσκαλε,

Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25<sup>ο</sup> Ήσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. 28<sup>ο</sup> Ομοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά. 27<sup>ο</sup> Τστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. 28<sup>ο</sup> Εν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. 29<sup>ο</sup> Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. 30<sup>ο</sup> Εν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ’ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. 31<sup>ο</sup> Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥῆθεν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος· 32<sup>ο</sup> Εγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακὼβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. 33<sup>ο</sup> Καὶ ἀκούσαντες οἱ ὅχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34<sup>ο</sup> Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. 35<sup>ο</sup> Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων· 36<sup>ο</sup> Διδάσκαλε, ποία

ἐντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup>Ο δὲ Ἰησοῦς ἔφη αὐτῷ· Ἐγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup>Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολὴ. <sup>39</sup>Δευτέρα δὲ ὁμοία αὐτῇ· Ἐγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>40</sup>Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

<sup>41</sup>ΣΤΝΗΓΜΕΝΩΝ δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων· <sup>42</sup>Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστίν; Λέγουσιν αὐτῷ· Τοῦ Δαβὶδ. <sup>43</sup>Λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ; λέγων· <sup>44</sup>Εἰπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>45</sup>Εἰοῦν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; <sup>46</sup>Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

CHAP. XXIII. <sup>1</sup>Τότε ὁ Ἰησοῦς ἐλάλησε· τοῖς δχλοῖς καὶ τοῖς μαθηταῖς αὐτοῦ, λέγων· <sup>2</sup>Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· <sup>3</sup>πάντα οὖν, ὅσα ἀν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι

γὰρ, καὶ οὐ ποιοῦσι. <sup>4</sup>Δεσμεύουσι γὰρ φορτία  
βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ<sup>5</sup>  
τοὺς ὄμοις τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ  
αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. <sup>6</sup>Πάντα δὲ  
τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς  
ἀνθρώποις πλατύνουσι δὲ τὰ φυλακτήρια  
αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν  
ἱματίων αὐτῶν, <sup>7</sup>φιλοῦσι τε τὴν πρωτοκλι-  
σίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας  
ἐν ταῖς συναγωγαῖς, <sup>8</sup>καὶ τοὺς ἀσπασμοὺς ἐν  
ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπ-  
ων, 'Ραββὶ, 'Ραββὶ. <sup>9</sup>Τμεῖς δὲ μὴ κληθῆτε  
'Ραββὶ· εἰς γάρ ἐστιν ὑμῶν ὁ καθηγητής·  
πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. <sup>10</sup>Καὶ πατέρα  
μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γάρ ἐστιν  
ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. <sup>11</sup>Μηδὲ  
κληθῆτε καθηγηταί· εἰς γάρ ὑμῶν ἐστιν ὁ  
καθηγητής, ὁ Χριστός. <sup>12</sup>Ο στις δὲ ὑψώσει  
ἔαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει  
ἔαυτὸν, ὑψωθήσεται. <sup>13</sup>ΟΤΑΙ δὲ ὑμῖν, γραμ-  
ματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κλείετε  
τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν  
ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ  
τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. <sup>14</sup>Οὐαὶ  
ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ,

δτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. <sup>15</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ἔηραν, ποιῆσαι ἕνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. <sup>16</sup>Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἵ λέγοντες· “Ος ἀν ὁμόσῃ ἐν τῷ ναῷ, οὐδέν ἔστιν· δος δὲ ἀν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὁφείλει. <sup>17</sup>Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; <sup>18</sup>καὶ· “Ος ἐὰν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἔστιν· δος δὲ ἀν ὁμόσῃ ἐν τῷ δώρῳ, τῷ ἐπάνω αὐτοῦ, ὁφείλει. <sup>19</sup>Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; <sup>20</sup>Οἱ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμονύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. <sup>21</sup>Καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμονύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν. <sup>22</sup>Καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμονύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. <sup>23</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Ταῦτα

ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. <sup>24</sup>Οδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ καμηλον καταπίνοντες. <sup>25</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. <sup>26</sup>Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐιτὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. <sup>27</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὁστέων νεκρῶν καὶ πάσης ἀκαθαρσίᾳ. <sup>28</sup>Οὗτοι καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας. <sup>29</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι οἴκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, <sup>30</sup>καὶ λέγετε· Εἰ ἦμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἀν ἦμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἷματι τῶν προφητῶν. <sup>31</sup>Ωστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. <sup>32</sup>Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. <sup>33</sup>Οφεις, γεννήματα ἔχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς σεένης;

3<sup>ο</sup> Διὰ τοῦτο, ἵδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἔξι αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἔξι αὐτῶν μαστιγώσετε ἐν ταῖς συναγαγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· <sup>35</sup> ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιου ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. <sup>36</sup> Αμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. <sup>37</sup> Ιερουσαλήμ, Ιερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἡθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὅρνις τὰ νοσσόλα ἑαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἡθελήσατε. <sup>38</sup> Ιδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. <sup>39</sup> Λέγω γὰρ ὑμῖν· οὐ μή με ἰδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὔλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

**CHAP. XXIV.** <sup>1</sup>KAI ἔξελθων ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῦξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup>O δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὡδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθ-

ήσεται. <sup>3</sup>Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἔλαιων, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἵδιαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; <sup>4</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μή τις ὑμᾶς πλανήσῃ. <sup>5</sup>Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὄνόματί μου, λέγοντες· Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι· <sup>6</sup>μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων ὄρατε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι ἀλλ' οὕπω ἔστι τὸ τέλος. <sup>7</sup>Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. <sup>8</sup>Πάντα δὲ ταῦτα ἀρχὴ ὡδίψων. <sup>9</sup>Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, <sup>10</sup>καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνῶν διὰ τὸ ὄνομά μου. <sup>10</sup>Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. <sup>11</sup>Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσι πολλούς. <sup>12</sup>Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. <sup>13</sup>Ο δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. <sup>14</sup>Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ

οἰκουμένη εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι·  
 καὶ τότε ἥξει τὸ τέλος. <sup>15</sup>Οταν οὖν ἴδητε  
 τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρήθεν δία  
 Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἀγίῳ·  
 ὁ ἀναγινώσκων νοείτω. <sup>16</sup>Τότε οἱ ἐν τῇ Ἰουδαίᾳ  
 φευγέτωσαν ἐπὶ τὰ ὅρη· <sup>17</sup>οἱ ἐπὶ τοῦ δῶματος  
 μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·  
<sup>18</sup>καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὅπιστω,  
 ἄραι τὰ ἴματα αὐτοῦ. <sup>19</sup>Οὐαὶ δὲ ταῖς ἐν  
 γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις ἐν  
 ἐκείναις ταῖς ἡμέραις. <sup>20</sup>Προσεύχεσθε δὲ, ὦντα  
 μὴ γένηται ἡ φιγὴ ὑμῶν χειμῶνος, μηδὲ  
 σαββάτῳ. <sup>21</sup>Εσται γὰρ τότε θλίψις μεγάλη,  
 οὕτα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν,  
 οὐδὲ οὐ μὴ γένηται. <sup>22</sup>Καὶ εἰ μὴ ἐκολοβώθ-  
 ησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἀν ἐσώθη πᾶσα  
 σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται  
 αἱ ἡμέραι ἐκεῖναι. <sup>23</sup>Τότε ἔάν τις ὑμῖν εἴπῃ·  
 Ἰδοὺ, ὡδε ὁ Χριστὸς, ἡ ὡδε μὴ πιστεύσητε.  
<sup>24</sup>Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο-  
 προφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ  
 τέρατα, ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς  
 ἐκλεκτούς. <sup>25</sup>Ιδοὺ, προείρηκα ὑμῖν. <sup>26</sup>Εὰν  
 οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστί·  
 Μὴ ἐξέλθητε· <sup>27</sup>Ιδοὺ, ἐν τοῖς ταμείοις· Μὴ  
 πιστεύσητε. <sup>28</sup>Ωσπερ γὰρ ἡ ἀστραπὴ ἐξ-

έρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἔως δυσμῶν, οὗτος ἔσται καὶ ἡ παρουσία τοῦ νίού τοῦ ἀνθρώπου. <sup>28</sup>Οπου γὰρ ἐὰν ἡ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. <sup>29</sup>ΕΤΘΕΩΣ δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>30</sup>Καὶ τότε φανήσεται τὸ σημεῖον τοῦ νίού τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὅψονται τὸν νίον τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup>Καὶ ἀποστελεῖ τὸν ἀγγέλον αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἔως ἄκρων αὐτῶν. <sup>32</sup>Απὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἥδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος. <sup>33</sup>Οὗτος καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἔστιν ἐπὶ θύραις. <sup>34</sup>Αμὴν λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἔως ἂν πάντα ταῦτα γένηται. <sup>35</sup>Ο οὐρανὸς καὶ ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ

παρέλθωσι. <sup>36</sup>Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μόνος. <sup>37</sup>Ωσπερ δὲ αἱ ἡμέραι τοῦ Νῷ, οὕτως ἔσται καὶ ἡ παρουσία τοῦ νίου τοῦ ἀνθρώπου. <sup>38</sup>Ωσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἅχρι ἣς ἡμέρας εἰσῆλθε Νῷ εἰς τὴν κιβωτὸν, <sup>39</sup>καὶ οὐκ ἔγνωσαν, ἕως ἤλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἀπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ νίου τοῦ ἀνθρώπου. <sup>40</sup>Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. <sup>41</sup>Δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. <sup>42</sup>Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται. <sup>43</sup>Εκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης, ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἀν, καὶ οὐκ ἀν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. <sup>44</sup>Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι ὅτι, ἡ ὥρᾳ οὐ δοκεῖτε, ὁ νίος τοῦ ἀνθρώπου ἔρχεται. <sup>45</sup>Τίς ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος, δν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δούναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; <sup>46</sup>μακάριος ὁ δοῦλος ἐκεῖνος, δν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει

ποιοῦντα οὗτως. <sup>47'</sup>Αμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>48'</sup>Εὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἐλθεῖν. <sup>49'</sup>καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθιη δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων. <sup>50'</sup>ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἢ οὐ προσδοκᾷ, καὶ ἐν ᾧρᾳ, ἢ οὐ γινώσκει, <sup>51'</sup>καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

**CHAP. XXV.** <sup>1</sup>ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες, λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. <sup>2</sup>Πέντε δὲ ἦσαν ἦξ αὐτῶν φρόνιμοι, καὶ πέντε μωραὶ. <sup>3</sup>Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. <sup>4</sup>Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. <sup>5</sup>Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. <sup>6</sup>μέσης δὲ νυκτὸς κραυγὴ γέγονεν. <sup>7</sup>Ιδοὺ, ὁ νυμφίος ἔρχεται ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>8</sup>Τότε ἤγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. <sup>9</sup>Αἱ δὲ μωραὶ ταῖς φρουρίμοις εἶπον· Δότε ἡμῖν

ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. <sup>9</sup>Απεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν πορεύεσθε μᾶλλον πρὸς τοὺς πωλεῦντας, καὶ ἀγοράσατε ἔαυταῖς. <sup>10</sup>Απερχομένων δὲ αὐτῶν ἀγοράσαι, ἥλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. <sup>11</sup>Τστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, Κύριε, ἄνοιξον ἡμῖν. <sup>12</sup>Ο δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν οὐκ οἶδα ὑμᾶς. <sup>13</sup>Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. <sup>14</sup>Ωσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἴδιους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· <sup>15</sup>καὶ ὡς μὲν ἔδωκε πέντε τάλαντα, ως δὲ δύο, ως δὲ ἕν· ἐκάστῳ κατὰ τὴν ἴδιαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. <sup>16</sup>Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. <sup>17</sup>Ωσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. <sup>18</sup>Ο δὲ τὸ ἐν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. <sup>19</sup>Μετὰ δὲ χρόνου πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. <sup>20</sup>Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν

ἄλλα πέντε τάλαντα, λέγων Κύριε, πέντε τάλαντά μοι παρέδωκας· ἵδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>21</sup>Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>22</sup>Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἵδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>23</sup>Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>24</sup>Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπε· Κύριε, ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup>καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἵδε, ἔχεις τὸ σόν. <sup>26</sup>Αποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Ποιηρὲ δοῦλε καὶ ὀκνηρὲ, ἥδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· <sup>27</sup>ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἔκομισάμην ἀν τὸ ἐμὸν σὺν τόκῳ. <sup>28</sup>Αρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. <sup>29</sup>Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ

μὴ ἔχοντος, καὶ δὲ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.  
 30 Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἔξωτερον· ἕκεī ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. 31<sup>η</sup> ΟΤΑΝ δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· 32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. 33 Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. 34 Τότε ἐρεῦ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρουομῆσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 Επείναστα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με· 36 γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἦλθετε πρός με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν; ἦ διψῶντα καὶ ἐποτίσαμεν; 38 πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν; ἦ γυμνὸν, καὶ περιεβάλομεν; 39 πότε δέ σε εἴδομεν ἀσθενῆ ἦ ἐν φυλακῇ καὶ ἦλθομεν πρός σε; 40 Κοὐλὶ ἀποκριθεὶς ὁ βασιλεὺς

έρει αὐτοῖς· Ἐμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. <sup>41</sup>Τότε ἔρει καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. <sup>42</sup>Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· <sup>43</sup>Ξένος ἥμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. <sup>44</sup>Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένου, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; <sup>45</sup>Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἐμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup>Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἵ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

**CHAP. XXVI.** <sup>1</sup>ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· <sup>2</sup>Οἶδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

<sup>3</sup>Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς

τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καιᾶφα, <sup>4</sup>καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν. <sup>5</sup>Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. <sup>6</sup>Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. <sup>8</sup>Ιδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἤγανάκτησαν, λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη; <sup>9</sup>ἡδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς. <sup>10</sup>Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικὶ; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. <sup>11</sup>Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>12</sup>Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. <sup>13</sup>Αμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ᾧλῳ τῷ κόσμῳ, λαληθήσεται καὶ δὲ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. <sup>14</sup>Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς <sup>15</sup>εἶπε· Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. <sup>16</sup>Καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῷ.

17Τῇ δὲ πρώτη τῶν ἀξύμων προσῆλθον οἱ  
 μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ  
 θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;  
 18Ο δὲ εἶπεν· Τπάγετε εἰς τὴν πόλιν πρὸς  
 τὸν δεῖνα, καὶ εἴπατε αὐτῷ· Ὁ διδάσκαλος  
 λέγει· Ὁ καιρός μου ἐγγύς ἐστιν· πρός σε  
 ποιῷ τὸ πάσχα μετὰ τῶν μαθητῶν μου.  
 19Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν  
 αὐτοῖς ὁ Ἰησοῦς· καὶ ἡτοίμασαν τὸ πάσχα.  
 20Οψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν  
 δώδεκα. 21Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἄμην  
 λέγω ὑμῖν, ὅτι εἰς ἔξ ὑμῶν παραδώσει με.  
 22Καὶ λυπούμενοι σφόδρα ἥρξαντο λέγειν  
 αὐτῷ ἔκαστος αὐτῶν· Μήτι ἐγώ εἰμι, Κύριε;  
 23Ο δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ'  
 ἐμοῦ ἐν τῷ τρυπλίῳ τὴν χεῖρα οὗτός με παρα-  
 δώσει. 24Ο μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,  
 καθὼς γέγραπται περὶ αὐτοῦ οὐαὶ δὲ τῷ  
 ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου  
 παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη  
 ὁ ἀνθρωπὸς ἐκεῖνος. 25Αποκριθεὶς δὲ Ἰούδας,  
 ὁ παραδιδοὺς αὐτὸν, εἶπε· Μήτι ἐγώ εἰμι,  
 Ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας. 26Ἐσθι-  
 ὄντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον  
 καὶ εὐλογήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς,  
 καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά

μου. <sup>27</sup>Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες. <sup>28</sup>Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἀμαρτιῶν. <sup>29</sup>Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ ἄρτου ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸς πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

<sup>30</sup>Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ δρος τῶν Ἐλαιῶν.

<sup>31</sup>ΤΟΤΕ λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης. <sup>32</sup>Μετὰ δὲ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>33</sup>Αποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. <sup>34</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἄμην λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. <sup>35</sup>Λέγει αὐτῷ ὁ Πέτρος· Κάν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

<sup>36</sup>Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς  
St Matt.

χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὐ ἀπελθὼν προσεύξωμαι ἐκεῖ. <sup>37</sup>Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. <sup>38</sup>Τότε λέγει αὐτοῖς Περιλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὅδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup>Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. <sup>40</sup>Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὗτος οὐκ ἴσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; <sup>41</sup>γρηγορεῖτε καὶ προσεύχεσθε, ὥνα μὴ εἰσέλθητε εἰς πειρασμόν τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>42</sup>Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸν πίω, γενηθήτω τὸ θέλημά σου. <sup>43</sup>Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὄφθαλμοὶ βεβαρημένοι. <sup>44</sup>Καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών· <sup>45</sup>τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε

τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἵδοὺ, ἥργηκεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. <sup>48</sup>Ἐγείρεσθε, ἄγωμεν· ἵδοὺ, ἥργηκεν ὁ παραδιδούς με.

<sup>47</sup>Καὶ ἦτι αὐτοῦ λαλοῦντος, ἵδοὺ, Ἰούδας, εἰς τῶν δώδεκα, ἥλθε, καὶ μετ' αὐτοῦ δχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup>Ο δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἀν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. <sup>49</sup>Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ω πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. <sup>51</sup>Καὶ, ἵδοὺ, εἰς τῶν μετὰ Ἰησοῦν, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὡτίον. <sup>52</sup>Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γάρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. <sup>53</sup>Η δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἡ δώδεκα λεγεῶνας ἀγγέλων; <sup>54</sup>Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὗτοι δεῖ γενέσθαι; <sup>55</sup>Ἐν ἐκείνῃ τῇ ὥρᾳ

εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ λῃστὴν  
ἔξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλ-  
λαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην  
διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.  
56Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ  
γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ<sup>1</sup>  
πάντες, ἀφέντες αὐτὸν, ἔφυγον.

57ΟΙ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον  
πρὸς Καϊάφαν τὸν ἀρχιερέα, ὃπου οἱ γραμματ-  
εῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58Ο  
δὲ Πέτρος ἥκολούθει αὐτῷ ἀπὸ μακρόθεν ἔως  
τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω  
ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.  
59Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ  
συνέδριον ὅλον ἔζήτουν ψευδομαρτυρίαν κατὰ  
τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι. 60Καὶ  
οὐχ εὔρον, πολλῶν ψευδομαρτύρων προσελθ-  
όντων. "Τστερον δὲ προσελθόντες δύο ψευδο-  
μάρτυρες 61εἶπον· Οὗτος ἔφη· Δύναμαι κατα-  
λῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν  
ἡμερῶν οἰκοδομῆσαι αὐτόν. 62Καὶ ἀναστὰς ὁ  
ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί  
οὗτοί σου καταμαρτυροῦσιν; 63Ο δὲ Ἰησοῦς  
ἔσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν  
αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος,  
ἵνα ἡμῖν εἴπης, εἰ σὺ εἰ ὁ Χριστὸς, ὁ υἱὸς τοῦ

Θεοῦ. <sup>64</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἰπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι δψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>65</sup>Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἴματα αὐτοῦ, λέγων· "Οτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἵδε, νῦν ἡκούσατε τὴν βλασφημίαν αὐτοῦ. <sup>66</sup>Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· "Ενοχος θανάτου ἐστί. <sup>67</sup>Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, <sup>68</sup>λέγοντες· Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παίσας σε;

<sup>69</sup>Ο δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἡσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup>Ο δὲ ἡρυήσατο ἐμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. <sup>71</sup>Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἡν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>72</sup>Καὶ πάλιν ἡρυήσατο μεθ' ὅρκου· "Οτι οὐκ οἶδα τὸν ἄνθρωπον. <sup>73</sup>Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἔξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλον σε ποιεῖ. <sup>74</sup>Τότε ἥρξατο καταθεματίζειν καὶ ὀμνύειν· "Οτι οὐκ οἶδα τὸν

ᾶνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.  
 7<sup>ο</sup> Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ρήματος τοῦ  
 Ἰησοῦ εἰρηκότος αὐτῷ· "Οτι, πρὶν ἀλέκτορα  
 φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν  
 ἔξω ἔκλαυσε πικρῶς.

CHAP. XXVII. <sup>1</sup>ΠΡΩΙΑΣ δὲ γενομένης,  
 συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ  
 πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε  
 θανατῶσαι αὐτόν. <sup>2</sup>Καὶ δήσαντες αὐτὸν  
 ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ  
 Πιλάτῳ τῷ ἡγεμόνι. <sup>3</sup>Τότε ἴδων Ἰούδας ὁ  
 παραδιδοὺς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς  
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερ-  
 εῦσι καὶ τοῖς πρεσβυτέροις, <sup>4</sup>λέγων· "Ημαρτ-  
 ον, παραδοὺς αἷμα ἀθώον. Οἱ δὲ εἶπον· Τί  
 πρὸς ἡμᾶς; σὺ δψει. <sup>5</sup>Καὶ ρίψας τὰ ἀργύρια  
 ἐν τῷ ναῷ ἀνεχώρησε καὶ ἀπελθὼν ἀπήγξατο.  
<sup>6</sup>Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον·  
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ  
 τιμὴ αἵματός ἐστι. <sup>7</sup>Συμβούλιον δὲ λαβόντες  
 ἡγόρασαν ἔξ αὐτῶν τὸν ἄγρὸν τοῦ κεραμέως  
 εἰς ταφὴν τοῖς ξένοις. <sup>8</sup>Διὸ ἐκλήθη ὁ ἄγρὸς  
 ἐκεῖνος ἄγρὸς αἵματος ἕως τῆς σήμερον.  
<sup>9</sup>Τότε ἐπληρώθη τὸ ρῆθὲν διὰ Ἰερεμίου τοῦ  
 προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα  
 ἀργύρια τὴν τιμὴν τοῦ τετιμημένου διν ἐτιμ-

ήσαντο ἀπὸ υἱῶν Ἰσραὴλ,<sup>10</sup> καὶ ἔδωκαν αὐτὰ  
εἰς τὸν ἄγρὸν τοῦ κεραμέως· καθὰ συνέταξέ  
μοι Κύριος.<sup>11</sup> Ο δὲ Ἰησοῦς ἐστη ἐμπροσθεν  
τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν,  
λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ  
Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις.<sup>12</sup> Καὶ ἐν τῷ  
κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ  
τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο.<sup>13</sup> Τότε  
λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου  
καταμαρτυροῦσι;<sup>14</sup> Καὶ οὐκ ἀπεκρίθη αὐτῷ  
πρὸς οὐδὲ ἐν ρῆμα, ὥστε θαυμάζειν τὸν  
ἡγεμόνα λίαν.<sup>15</sup> Κατὰ δὲ ἑορτὴν εἰώθει ὁ  
ἡγεμὼν ἀπολύειν ἕνα τῷ ὅχλῳ δέσμιον, δν  
ἥθελον.<sup>16</sup> Εἶχον δὲ τότε δέσμιον ἐπίσημον  
λεγόμενον Βαραββᾶν.<sup>17</sup> Συνηγμένων οὖν  
αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε  
ἀπολύσω ὑμῖν; Βαραββᾶν, ἦ Ἰησοῦν τὸν λεγ-  
όμενον Χριστόν;<sup>18</sup> Ήδει γὰρ ὅτι διὰ φθόνου  
παρέδωκαν αὐτόν.<sup>19</sup> Καθημένου δὲ αὐτοῦ ἐπὶ  
τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ  
αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαιῷ  
ἐκείνῳ πολλὰ γὰρ ἔπαθον σήμερον κατ' ὅναρ  
δι' αὐτόν.<sup>20</sup> Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ-  
τεροι ἔπεισαν τοὺς ὅχλους, ἵνα αἰτήσωνται  
τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.<sup>21</sup>  
Αποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον Βαραββᾶν. <sup>22</sup>Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. <sup>23</sup>Ο δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω. <sup>24</sup>Ιδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὥφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ δχλου, λέγων· Ἀθώσ εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς δψεσθε. <sup>25</sup>Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup>Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ. <sup>27</sup>ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. <sup>28</sup>Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. <sup>29</sup>Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιῶν αὐτοῦ· καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνέπαιξον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ιουδαίων. <sup>30</sup>Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. <sup>31</sup>Καὶ ὅτε ἐνέπαιξαν αὐτῷ,

έξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἴμάτια αὐτοῦ· καὶ ἀπίγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

32' Εξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὃνόματι Σίμωνα· τοῦτον ἤγγαρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστι λεγόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πιεῖν ὅξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἥθελε πιεῖν. 35 Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἴμάτια αὐτοῦ, βάλλοντες κλῆρον [ἵνα πληρωθῇ τὸ ῥῆθεν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἴματιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον.] 36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ΟΤΤΟΣ ἘΣΤΙΝ ΙΗΣΟΤΣ Ο ΒΑΣΙΛΕΤΣ ΤΩΝ ΙΟΤΔΑΙΩΝ. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· εἷς ἐκ δεξιῶν, καὶ εἷς ἐξ εὐωνύμων. 39 Οἱ δὲ παραπορευόμενοι ἔβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες· Ο καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτόν· εἰ νίος εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 Ομοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαιζόντες μετὰ τῶν γραμματέων καὶ

πρεσβυτέρων ἔλεγον· <sup>42</sup> "Αλλους ἔσωσεν,  
έαυτὸν οὐ δύναται σῶσαι· εἰ βασιλεὺς Ἰσραὴλ  
ἔστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ  
πιστεύσομεν αὐτῷ." <sup>43</sup> Πέποιθεν ἐπὶ τὸν Θεόν  
ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν· εἶπε γάρ·  
"Οτι Θεοῦ εἰμι νίος." <sup>44</sup> Τὸ δὲ αὐτὸν καὶ οἱ  
λησταὶ, οἱ συσταυρωθέντες αὐτῷ, ὡνείδιζον  
αὐτόν. <sup>45</sup> Απὸ δὲ ἕκτης ὥρας σκότος ἐγένετο  
ἐπὶ πᾶσαν τὴν γῆν ἔως ὥρας ἐννάτης. <sup>46</sup> περὶ  
δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ  
μεγάλῃ, λέγων· Ἡλì, ἥλì, λαμμᾶ σαβαχθανί;  
τοῦτ' ἔστι· Θεέ μου, Θεέ μου, ἵνατί με ἐγκατ-  
έλιπες; <sup>47</sup> Τινὲς δὲ τῶν ἐκεῖ ἐστώτων, ἀκούσ-  
αντες, ἔλεγον· "Οτι Ἡλίαν φωνεῖ οὗτος."  
<sup>48</sup> Καὶ εὐθέως δραμὼν εἰς ἔξ αὐτῶν, καὶ λαβὼν  
σπόργον, πλήσας τε ὅξους, καὶ περιθεὶς  
καλάμῳ, ἐπότιζεν αὐτόν. <sup>49</sup> Οἱ δὲ λοιποὶ ἔλεγ-  
ον· "Αφες ἴδωμεν, εἰ ἔρχεται Ἡλίας σώσων  
αὐτόν." <sup>50</sup> Ο δὲ Ἰησοῦς, πάλιν κράξας φωνῇ  
μεγάλῃ, ἀφῆκε τὸ πνεῦμα. <sup>51</sup> Καὶ ἴδον, τὸ  
καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ  
ἄνωθεν ἔως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ  
πέτραι ἐσχίσθησαν, <sup>52</sup> καὶ τὰ μνημεῖα ἀνεῳχθ-  
ησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων  
ἀγίων ἤγερθη, <sup>53</sup> καὶ ἐξελθόντες ἐκ τῶν μνη-  
μείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς

τὴν ἄγιαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

54<sup>ο</sup> Ο δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἵδοντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. 55<sup>ο</sup> Ήσαν δὲ ἐκεῖ γυναικες πολλαὶ ἀπὸ μακρόθεν θεωρούσαν αἴτινες ἡκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ. 56<sup>ο</sup> ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν οἰών Ζεβεδαίου.

57<sup>ο</sup> ΟΨΙΑΣ δὲ γενομένης, ἥλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας τοῦνομα Ἰωσὴφ, δος καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. 58<sup>ο</sup> Οὗτος προσελθὼν τῷ Πιλάτῳ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ· τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. 59<sup>ο</sup> Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρῷ. 60<sup>ο</sup> καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μιημείῳ, δὲ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον τῇ θύρᾳ τοῦ μιημείου, ἀπῆλθεν. 61<sup>ο</sup> Ήν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου. 62<sup>ο</sup> Τῇ δὲ ἐπαύριον, ἦτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ποὺς Πιλάτου, 63<sup>ο</sup> λέγοντες· Κύριε, ἐμνήσθ-

ημεν ὅτι ἐκεῖνος ὁ πλάνος εἰπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup>Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ· Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. <sup>65</sup>Ἐφη αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. <sup>66</sup>Οἱ δὲ προευθέντες ἤσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

**CHAP. XXVIII.** 1'ΟΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἥλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. 2'Καὶ ἴδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3'Ην δὲ ἡ ἴδεα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. 4'Απὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί. 5'Αποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξὶ· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 6'Οὐκ ἔστιν ὅδε· ἡγέρθη γὰρ, καθὼς εἶπε· δεῦτε, ἵδετε τὸν τόπον, ὅπου ἔκειτο ὁ Κύριος. 7'Καὶ

ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ,  
ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἴδοὺ, προάγει  
ἡμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν δψεσθε·  
ἴδοὺ, εἶπον ὑμῖν. <sup>8</sup>Καὶ ἔξελθοῦσαι ταχὺ ἀπὸ  
τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης  
ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.  
<sup>9</sup>Ως δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς  
αὐτοῦ, καὶ ἴδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς,  
λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτ-  
ησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν  
αὐτῷ. <sup>10</sup>Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ  
φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς  
μου, ὅντα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ  
με δψουνται.

<sup>11</sup>Πορευομένων δὲ αὐτῶν, ἴδοὺ, τινὲς τῆς  
κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπῆγγειλ-  
αν τοῖς ἀρχιερεῦσιν ἄπαντα τὰ γενόμενα.  
<sup>12</sup>Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων,  
συμβούλιόν τε λαβόντες, ἀργύρια ἵκανὰ  
ἔδωκαν τοῖς στρατιώταις, <sup>13</sup>λέγοντες· Εἴπατε,  
ὅτι οἱ μαθηταὶ αὐτοῦ υπκτὸς ἐλθόντες ἔκλεψαν  
αὐτὸν, ἡμῶν κοιμωμένων. <sup>14</sup>Καὶ ἐὰν ἀκουσθῇ  
τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν,  
καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. <sup>15</sup>Οἱ δὲ, λαβ-  
όντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδύχθησαν,  
καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις  
μέχρι τῆς σήμερον.

16 Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὅρος, οὐ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 Καὶ ἴδοντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. 18 Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 19 Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Τίον καὶ τοῦ ἀγίου Πνεύματος, 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν· καὶ, ἴδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰώνος.

## **VOCABULARY.**

## ABBREVIATIONS.

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acc.	.	.	.	accusative.	m. or masc.	.	masculine.
act.	.	.	.	active.	mid.	.	middle.
adj.	.	.	.	adjective.	n. or neut.	.	neuter.
adv.	.	.	.	adverb.	neg.	.	negative.
aor.	.	.	.	aorist.	nom.	.	nominative.
art.	.	.	.	article.	opp.	.	{ opposite or op-
cf.	.	.	.	compare.	opt.	.	posed to.
comp.	.	.	.	comparative.	P. or part.	.	optative.
conj.	.	.	.	conjunction.	p. or perf.	.	participle.
contr.	.	.	.	contracted.	pass.	.	perfect.
dat.	.	.	.	dative.	pluperf.	.	passive.
dem. or de- monstr.	.	.	.	} demonstrative.	plur.	.	pluperfect.
Eng.	.	.	.	English.	poss.	.	plural.
et al.	.	.	.	et aliter.	pres.	.	possessive.
etym.	.	.	.	etymology.	prob.	.	present.
f. (with subst., adj. or pron.)	.	.	.	} feminine.	pron.	.	probably.
f. (with verb) or fut.	.	.	.	} future.	prps.	.	pronoun.
folld.	.	.	.	followed.	q.v.	.	perhaps.
follg.	.	.	.	following.	rel.	.	quod vide.
fr.	.	.	.	from.	S. or Sans.	.	relative.
gen.	.	.	.	genitive.	sing.	.	Sanskrit.
gen. omn.	.	.	.	of all genders.	subj.	.	singular.
Germ.	.	.	.	German.	subst.	.	subjunctive.
gov.	.	.	.	governing.	sup.	.	substantive.
imperat.	.	.	.	imperative.	v. a.	.	superlative.
imperf. or imp.	.	.	.	imperfect.	v. mid.	.	verb active.
inf.	.	.	.	infinitive.	v. n.	.	verb middle.
irreg.	.	.	.	irregular.	voc.	.	verb neuter.
Lat.	.	.	.	Latin.	=	.	vocative.
				LXX	.	.	equal to.
						.	the Septuagint.

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (\*) prefixed are the Greek representatives of Hebrew or Chaldee words.

Such *principal tenses* of verbs as are placed within parentheses ( ), do not occur in the Greek Testament.

## VOCABULARY.

N.B.—*Regularly-formed parts of words are not separately given, except for some special reason.*

[For ADDENDA, see p. 271.]

\*Ἄβελ, m. indecl. (“A breath of air; Evanescence”) *Abel*; the second son of Adam, murdered by his brother Cain.

\*Ἄβιά, m. indecl. (“Jehovah is Father”) *Abia* or *Abijah*; son and successor of Rehoboam, and an ancestor of Joseph, the husband of the Virgin Mary; i. 7; cf. 1 Kings xiv. 31; 2 Chron. xii. 16.

\*Ἄβιούδ, m. indecl. (prob. “Father is renown”) *Abiud*; the son of Zorobabel, and an ancestor of Joseph, the husband of the Virgin Mary; i. 13.

\*Ἄβραάμ, m. indecl. (“Father of a multitude”) *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

ἀγθός, ἡ, ὅν, adj.: 1. *Good*, in the fullest acceptance of the term.—As Subst.: a. ἀγθοί, ὁν, m. plur. *Good persons, the good*; v. 45; but at xxii. 10 ἀγθούς is an adj.—b. ἀγθόν, οῦ, n. With *St. Matt.*

art. prefixed: *Goodness*; xix. 17; see 1. δ, no. 10.—c. ἀγθά, ὁν, n. plur. *Good things*.

—2. *Good, kind, benevolent, merciful.* (~~πόντης~~) Comp.: κρέσσων; Sup.: κράτιστος) [γαθ, like Germ. “gut,” Eng. “good”; akin to Sans. part. *kyāt-a*, fr. root κύα, in original force of “to shine”; ἀ is an inseparable prefix].

ἀγαλλάσθε, 2. pers. plur. pres. imperat. mid. of ἀγαλλίω.

(ἀγαλλ-ίάω -ιῶ), 1. aor. ἠγαλλιάσσα, v. n. [a late and strengthened form of ἀγάλλομαι, “to rejoice or exult”]

1. *To rejoice, or exult, exceedingly; to delight greatly.* —2. Mid.: ἀγαλλ-ίάσσαι -ιώματι, (f. ἀγγαλλιάσσομαι), 1. aor. ἠγαλλιάσμην, 1. aor. pass. in mid. force, ἠγαλλιάσθην and ἠγαλλιάθην, *To delight one's self greatly or exceedingly, to rejoice.*

ἀγαν-ακτ-έω -ῶ, (f. ἀγαν, ακτήσω), 1. aor. ἠγανάκτησα,

v. n. [prob. for ἀγαν-αχθ-έω; fr. ἀγαν, in "strengthening" force; ἄχθ-ος, "a burden"] ("To have a heavy (mental) burden," etc.; hence) *To be deeply grieved or vexed; to be displeased*, etc.

ἀγάπάτε, 2. pers. plur. pres. imperat.; v. 44.

ἀ-γάπ-άω -ῶ, f. ἀγαπήσω, p. ἡγάπηκα, 1. aor. ἡγάπησα, v. a. ("To desire or long for"; hence) *To love* [prob. akin to Sans. root KAP, "to desire"; ἀ is a prefix; cf. ἀγαθός].

ἀγάπ-η, ης, f. [ἀγάπ-άω, "to love"] ("A loving"; hence) *Love*.

ἀγάπ-ητός, ητή, ητόν, adj. [ἀγαπ-άω, "to love"] *Loved, beloved*.

ἀγγάρ-εύω, f. ἀγγάρεύσω, v. a. [ἄγγαρ-os (Persian word), "a mounted courier"; one of a body of men kept at regular stations in Persia for the purpose of forwarding the royal despatches, and possessing the power of enforcing assistance when needed] ("To act the part of an ἄγγαρος"; hence) *To force, compel* one to do something; to impress one into service, etc.;—at v. 41 folld. by acc. of person and acc. of "measure of space."

ἀγγεῖον, ου, n. [another form of ἄγγος, "a vessel or utensil"] *A vessel, or utensil, of any kind, such as a pan,*

*jar, pail*;—at xiii. 48 for fish; at xxv. 4 for oil.

ἄγγελ-ος, ου, m. [ἄγγέλ-λω, "to carry a message"] 1. *A messenger, etc.*—2. *An angel of God.*—3. *A wicked or fallen angel*; xxv. 41.

ἀγ-έλη, ἔλης, f. [ἄγ-ω, "to drive"] ("That which is driven"; hence) *Of swine: A herd*.

ἀγί-ᾶξω, 1. aor. ἡγίᾶσα, v. a. [ἄγι-ός, "holy"] ("To make ἄγιός"; hence) *To hallow, sanctify, etc.*—Pass.: ἀγί-ᾶξματ, p. ἡγίασμα, 1. aor. ἡγιάσθην.

ἀγιασθήτω, 3. pers. sing. 1. aor. imperat. pass. of ἀγι-ᾶξω.

ἀγ-ίος, id, ιόν, adj. ("To be adored or worshipped"; hence) *Holy, sanctified, consecrated to God or His service:*—ἀγιὰ πόλις = Jerusalem, iv. 5; xxvii. 53 :—ἀγιὸς τόκος = the Temple at Jerusalem, xxiv. 16.—As Subst.: a. ἀγίος, οῦ, m. *A holy person, a saint*; xxvii. 52.—b. ἀγίον, οῦ, n. *A holy, or consecrated, thing*:—τὸ ἀγιόν, *the holy thing*, i. e. anything hallowed or consecrated, vii. 6 [akin to Sans. root YAJ, "to adore, or worship," the deities].

ἀγκ-ιστρον, ιστρον, n. ("That which is bent or curved"; hence) *A hook* [akin to Sans. root AṄCH, "to bend

*or curve*"; whence *aīka*, "a hook"; Gr. ἀγκ-ύλος, "hooked, curved"].

ἀ-γνάφ-ος, *ov*, adj. [ἀ, "negative"; γνάφ-ω (= κνάπτω), "to full or dress" cloth] ("Not fulled or dressed"; hence) Of cloth: *New*.

ἀ-γορ-ά, ἄσ, f. [for ἀγερ-ά; fr. ἀγείρω, "to collect, assemble," through verbal root ἀγερ] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A market-place, market*.

ἀγορ-άκη, f. ἀγοράσω, (p. ἡγόρακα), 1. aor. ἡγόρασα, v. a. [ἀγορ-ά, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase*.

ἀγρ-ίος, ἵα, ἵον, adj. [ἀγρός, "a field"] ("Pertaining to ἄγρος"; hence) Of honey: *Found in the fields or country, wild; as opposed to that obtained from hives*.

ἀγρ-ός, *ov*, m.: 1. *A field*, esp. of arable land.—2. Plur.: *Lands, property in land*.—3. *The country* [akin to Sans. *ajr-a*; cf. Lat. *āger*, *āgr-i*; Eng. "acre"].

ἀγ-ώ, f. ἄξω, (p. ἥχα, later ἀγήχα), 2. aor. ἥγαγον, v. a. and n.: 1. Act.: *To bring, lead, etc.*—2. Neut.: ἄγωμεν, *Let us go, let us depart*.—In Greek, as well as in Latin, the first person plur. Subj. is at times used to express exhorta-

tion or admonition.—3. Pass.: ἄγ-ομαι, (p. ἥγματι), 1. aor. ἥχθην, 1. fut. ἄχθησομαι: a. *To be led or brought*.—b. *To be celebrated, or kept, as a birth-day*; xiv. 6 [akin to Sans. root आज्, "to drive"; also, "to go"].

ἀ-δελφ-ή, ἡς, f. ("One of the same womb"; hence) 1. *A sister*.—2. *A kinswoman* [inseparable prefix ἀ, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ūs, "a womb"; akin to Sans. *garbh-a*].

ἀ-δελφ-ός, *ov*, m. [id.] 1. *A brother*.—2. *A kinsman* [id.]

ἀδημον-έω -ῶ, v. n. [obso. ἀδήμων, ἀδήμον-ος, "sore-troubled"] *To be sorely troubled, to be in mental anguish*.

ἀ-δῆτος, *ov*, m. (*Hades*, the mythic god of the lower world; hence) *The abode of the (un-holy) dead, hell*; xvi. 18;—at xi. 23 opposed to οὐράνος with regard to distance from this earth.

ἀδίκ-έω -ῶ, (f. ἀδικήσω, p. ἡδίκηκα), 1. aor. ἡδίκησα, v. a. [ἀδίκ-ος, "unjust"] ("To be unjust to"; hence) *To hurt, harm, injure*.

ἀδίκ-ία, ἵα, f. [id.] ("The quality of the ἀδίκος"; hence) 1. *Injustice, wrong*.—2. *Unrighteousness*.

ἀ-δίκ-ος, *ov*, adj. [ἀ, "not";

**δίκη-η**, “justice”] (“Not having δίκη”; hence) *Unjust* morally; *unrighteous*. — As Subst.: **ἀδίκοι**, *ov*, m. plur.

*Unrighteous persons.*

(ἀδύνατ-έω -ώ), f. **ἀδυνατήσιω**, v. n. [ἀδύνατ-ος, “impossible”] *To be impossible.*

**ἀ-δύνατος**, **δύνατον**, adj. [**ἀ**, “negative”; **δύνατος** (of things), “possible”] *Not possible, impossible.*

**ἀετός**, *ov*, m. *An eagle.*

**ἄζυμ-α**, *ov*, n. plur. [**ἄζυμος**, “unleavened”] (“The unleavened things or cakes”; hence) *The feast of unleavened bread.*

\***Ἄζωρ**, m. indecl. *Azor*; a son of Eliakim, and an ancestor of Joseph, the husband of the Virgin Mary; i. 14.

**ἀ-θῶ-ος**, *ov*, adj. [**ἀ**, “negative”; **θψή**, “a penalty”] (“Not having θψή”; hence) (“Not deserving a penalty or punishment”; hence) *Guiltless, innocent.*

**ἄλγ-ι-ἄλ-ος**, *ov*, m. [**ἄλγ**, a root of **ἄστσω**, “to rush”; (*i*) connecting vowel; **ἄλς**, **ἄλ-ος**, “the sea”] (“Sea-rushing thing,” “that over which the sea rushes or to which it is impetuously carried”; hence) *Sea-shore, beach, strand.*

**Αἴγυπτος**, *ov*, f. *Egypt*; a country of Africa, to which Joseph fled for refuge when Herod sought to kill the infant

Jesus, and where the Jews had been in bondage for 400 years.

**ἀίμα**, **άτος**, n. *Blood.*

**αίμορφο-έω -ώ**, v. n. [**αίμορφο-ία** (quadrisyll.), “a discharge, or flow, of blood”] *To have a discharge, or flow, of blood.*

**ἀλ-ος**, *ov*, m. *Praise* [akin to Sans. root **VEN** or **VEN**, “to praise”].

(**αἰρετ-ίω**), 1. aor. **ἡρέτισα**, v. a. [**αἰρετός**, “chosen”] *To choose, select.*

**ἀλφι**, f. **ἄρφω**, p. **ἡρκα**, 1. aor. **ἡρπα**, v. a.: 1. *To raise, to take or lift up.* — 2. *To carry, bear, take, etc.* — 3. *To take away, remove.* — 4. With **ἀπό**: *To take away from, i. e. to deprive of.* — Pass. : **αἱρομαι**, p. **ἡρμαι**, 1. aor. **ἡρθην**, 1. fut. **ἀρθήσομαι**.

**ἀλτεῖτε**, contr. 2. pers. plur. pres. imperat. of **αἰτέω**; vii. 7.

**αἰτέω -ώ**, f. **αἰτήσω**, p. **ἡτηκα**, 1. aor. **ἡτησα**, v. a. and n.: 1. Act.: a. With Acc. of thing: *To ask for.* — b. With Acc. of person: *To ask of, to ask.* — c. With Acc. of person and Acc. of thing: *To ask one for something; to ask something of, or from, one.* — 2. Neut.: *To ask, make a request, etc.* — 8. Mid.: **αἰτομαι -οῦμαι**, f. **αἰτήσομαι**, 1. aor. **ἡτησάμην**: a. With Acc.: *To ask for something for one's*

own self; *to request, beg for.*  
—b. Alone: *To make a request or entreaty; to beg a favour, etc.* [akin to Sans. root याच्, “to ask”].

αἰτία, as, f.: 1. *A cause, reason, ground, etc.* — 2. *A charge, accusation.*

αἰών, ὥντος, m.: 1. *Life-time, life.* — 2. *An age, generation, period of time.* — 3. *The world as it now is.* — 4. *An infinite space of time, eternity* [akin to Sans. अयुस्, “life”].

αἰών-ιος, ιον, adj. [αιών, “eternity”; see αἰών, no. 4] (“Pertaining to αἰών”; hence) *Eternal, everlasting.*

ἀκάθαρτ-σία, σίας, f. [for ἀκάθαρτ-σία; fr. ἀκάθαρτ-ος, “impure, unclean”] (“The state, or condition, of the ἀκάθαρτος”; hence) *Impurity, uncleanness, foulness, filth.*

ἀ-κάθαρ-τος, τον, adj. [ἀ, “negative”; καθαίρω, “to cleanse”; through verbal root καθαρ] (“Not cleansed”; hence) *Morally: Unclean, impure; in St. Matthew only of unclean spirits.*

ἄκ-ανθ-α, ης, f. [prob. ἄκ-ή, “a sharp point”; ἀνθ-ος, “a flower”] (“That which has sharp points and flowers”; i.e.) *A thorn-tree, thorn-bush, a thorn.*

ἄ-καρπ-ος, ον, adj. [ἀ, “negative”; καρπ-ός, “fruit”] (“Not having καρπός”; hence)

*Without fruit, barren, unfruitful.*

ἄ-κέρ-ατος, ατον, adj. [ἀ, “negative”; κέρ-άννυμι, “to mix”] (“Unmixed”; hence) *Guileless, harmless.*

ἀκριήν, adv. [adverbial acc. of ἀκμή, in force of “the time, the particular time”] (“Up to the time”; hence) *As yet, still.*

ἀκο-ή, ḥης, f. [ἀκο-ύω, “to hear”] (“A hearing”; hence, (act.) “that which hears”; (pass.) “that which is heard”; hence) 1. *A report, rumour.* — 2. *Fame, etc.*

ἀκολούθει, ἀκολουθείτω, 2. and 3. pers. sing. pres. imperat. of ἀκολουθέω.

ἀκολούθ-έω -ῶ, f. ἀκολούθησα, p. ἡκολούθηκα, 1. aor. ἡκολούθησα, v. n. [ἀκόλουθ-ος, “following”] *To follow;* mostly with Dat.; — at x. 38 with δικίσω; at xxi. 9 alone.

ἀκολουθήσω, fut. ind. of ἀκολουθέω.

ἀκούετε, 2. pers. plur. pres. imperat. of ἀκούω; xv. 10.

ἀκούω, f. ἀκούσω and ἀκούσομαι, p. ἀκήκοα, 1. aor. ἡκουσα, v. a. and n.: 1. Act.: a. With Acc. of thing; or Gen. of person or thing: *To hear.* — b. With Acc. of thing: *To hear of.* — c. With Gen. of person: *To hear or heed; to attend, or give ear, to one.* — 2. Neut.: a. *To hear.* — b. *To*

*near*, i. e. *have, or possess, the faculty of hearing*.—**c.** *To attend, give ear*.—Pass.: ἀκούσματι, (p. ἡκουσματι), 1. aor. ἡκούσθην, 1. f. ἀκουσθήσομαι [prob. to be divided ἀ-κο-ύω; fr. ἀ, inseparable prefix, in “strengthening” force; root κο, found in κο-έω, “to hear, perceive”].

ἀκρίβ-δω -ῶ, f. ἀκρίβωσω, p. ἡκρίβωκα, 1. aor. ἡκρίβωσα, v. a. [ἀκρίβ-ής, “accurate”]

*To examine, or investigate, accurately; to ascertain by inquiry, to inquire diligently about.*

ἀκρίβ-ῶς, adv. [id.] (“After the manner of the ἀκρίβῆς”; hence) *Accurately, exactly, closely.*

ἀκρίς, ἰδος, f. *A locust.*

ἀκρ-ον, ον, n. [ἀκρ-ος, “highest”; hence, “furthest”] *Furthest point, extremity, end.*

ἀκ-ρος, ρα, ρον, adj. [ἀκ-ή, “a point”] (“Pointed”; hence) 1. *Highest*.—2. a. *Furthest*.—b. *The furthest part of that to which it is in attribution.*

ἀκύρ-δω -ῶ, 1. aor. ἡκύρωσα, v. a. [ἀκύρ-ος, “without authority or validity”] (“To render ἀκύρος”; hence) *To deprive of authority, etc.; to invalidate, make of no effect.*

ἀλάβαστρον, ον, n. (“Alabaster”; hence) *An alabaster box, casket, etc., for unguents.*

ἄλ-ας, ἄτος, n. *Salt* [like ἄλ-ς, akin to Sans. *sar-a*; cf. Lat. *sal*; Eng. *salt*].

ἄλειφ-ω, (f. ἄλειψω), p. ἡλειφα, 1. aor. ἡλειψα, v. a. 1. *To anoint*.—2. Mid.: ἄλειφοματι, f. ἄλειψομαι, 1. aor. ἡλειψάμην, *To anoint for one's self or as one's own especial act* [akin to Sans. root *LIP*, “to anoint”; ἄ is an inseparable prefix without force; cf. ἄ-γάθ-ός].

ἄλειψα, 2. pers. sing. 1. aor. imperat. mid. of ἄλειψω.

ἄλέκτωρ, ορος, m. *A cock.*

ἄλ-ευρον, εύρον, n. [ἄλ-έω, “to grind”] (“The ground thing”; hence) *Fine meal, wheaten flour.*

ἄληθ-εια, ειας, f. [ἄληθ-ής, “true”] (“The quality of the ἀληθής”; hence) *Truth.*

ἄληθω (found only in pres., imperf., and pres. part.;—in pres. part. alone in Gr. Test.), v. n. *To grind.*

ἄληθ-ῶς, adv. [ἄληθ-ής, “true”] (“After the manner of the ἀληθής”; hence) *Truly, in truth.*

ἄλ-ιεύς, ἵέως, m. [ἄλς, ἄλ-δς, “the sea”] (“The one pertaining to ἄλς”; hence) *A fisherman, fisher.*

(ἄλιξω), f. pass. ἄλισθήσοματι, v. a. [ἄλ-ς, ἄλ-ές, “salt”] *To salt*.—Pass.: *To be salted.*

1. ἄλλα, conj. [originally

neut. acc. plur. of ἄλλος, “another,” with the accent changed] (“In another way, otherwise”; hence) 1. *But*.—2. *Except, only.*

2. ἄλλα, neut. nom. and acc. plur. of ἄλλος.

ἄλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, “another”] *Of, etc., one another.*

ἄλλ-ος, η, ο, pron. adj.: 1. Sing.: a. *Another, other.*—As Subst.: ἄλλος, ου, m. *Another man, another.*—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another.*—2. Plur.: *Other.*—As Subst.: a. ἄλλοι, ων, m.: (a) *Alone: Other men, others.*—(b) *Repeated: Some . . . others.*—b. ἄλλα, ων, n. *Other things* [akin to Sans. *an-ya*, “other”].

ἄλλ-στρος, στρία, στρίον, adj. [ἄλλος, “another”] *Foreign, strange, alien, not of one's own country.*—As Subst.: ἄλλστροι, ων, m. plur. *Foreigners, strangers;* xvii. 25, 26.

Ἄλφαιος, ον, m. *Alphæus* (otherwise called Cleopas); the brother of Joseph the husband of the mother of Jesus, and the father of James the Less and of Joses.

ἄλων, ωνος, f. *A threshing-floor.*

ἄλωπηξ, εκος, f. *A fox.*

ἄμα, prep. gov. dat.: 1. *Along with, together with;* xiii. 29.—2. Of time: *At the same time with, at;*—at xx. 1 joined to adv. προτ.

ἄμαρτ-άνω, (f. ἄμαρτήσομαι, later) ἄμαρτήσω, l. aor. ἄμαρτησα, 2. aor. ἄμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin.*

ἄμαρτήσω, fut. ind. of ἄμαρτάνω, xviii. 21;—l. aor. subj. of ἄμαρτάνω, xviii. 15.

ἄμαρτ-ία, ία, f. [ἀμαρτάνω, “to sin”] (“The act of sinning”; hence) 1. *Sin, generally.*—2. Plur.: *Sins;* i. e. various acts or forms of sin.

ἄμαρτ-ωλός, ωλόν, adj. [id.] *Sinning, sinful.*—As Subst.: a. ἄμαρτωλός, οῦ, m. *A sinful person, a sinner;*—in St. Matthew only in plur.—b. Plur.: ἄμαρτωλοι, ων, m. As a designation of the Gentiles: *Sinners;* xxvi. 45.

ἄμελ-έω -ώ, f. ἄμελήσω, (p. ἡμέληκα), l. aor. ἄμελησα, v. n. [ἀμελής, “careless”] *To be careless, negligent, heedless.*

ά-μέριμν-ος, ον, adj. [ά, “negative”; μέριμν-α, “anxious care”] (“Not having μέριμνα”; hence) *Free from anxious care or anxiety; free from alarm, unconcerned.*

\*ἄμην, adv.: 1. At the beginning of a sentence: *In truth, of a truth, verily.*—2.

**At the end of a sentence:** *So may, or let, it be; amen.*

\***Ἀμινάδαβ**, m. indecl. (prob. “Voluntary People”) *Amin-adab*; son of Aram, and an ancestor of Joseph, the husband of the Virgin Mary; i. 4; —see 1 Chron. ii. 10.

**ἄμμος, ου, f.** *Sand.*

**ἄμπελος, ου, f.** [prob. fr. ἀμπ-ι, Ionic form of ἀμφ-ι, “around”; ἐλ, root of ἐλ-ισσω, “to roll or wind”] (“That which rolls itself, or winds, around”; hence) *A vine*, as twining its tendrils around trees, etc., for support.

**ἄμπελ-ών, ὄνος, m.** [ἀμπελος, “a vine”] (“The thing having ἄμπελος”; hence) *A vineyard.*

**ἄμφι-βλη-στρον, στρον, n.** [ἀμφί, “around”; βλη, a root of βάλλω, “to throw,” etc.] (“That which is made for throwing around”; hence) *A casting-net; a fishing-net; a seine*, etc.

**ἄμφι-έννυμι, (f. ἄμφι-έσω and ἄμφιώ), v. a.** [ἀμφί, “around”; ἔννυμι, “to put clothes on” another] 1. Act.: (“To put clothes on and around” another; hence) *To clothe*, i. e. of grass as Object; *to adorn, invest with beauty*; vi. 30.—2. Pass.: p. ἄμφι-εσμαι, *To be clothed or clad.*

**ἄμφ-ότερος, οτέρα, ὅτερον, adj.** [ἀμφ-ω, “both”] (“Be-

longing to ἄμφω”; hence) *Both*; —at ix. 17 supply *αὐτοί* (= οἵοις καὶ ἀσκοῖ) with ἀμφότεροι; —at xv. 14 supply *αὐτοί* (= τυφλοί) with ἀμφότεροι.—As Subst.: *ἄμφοτέρα, ὥν, n.* *Both things; both of two things.*

\***Ἀμών**, m. indecl. (“Builder or Architect”) *Amon*; a son of Manasses king of Judah, whom he succeeded B.C. 642 according to some; according to others B.C. 644; see 2 Kings xxi. 19; 2 Chron. xxxiii. 20. Amon was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

1. **ἄν, conj.** = 1. *ἐάν*. *If*; see *ἐάν*.

2. **ἄν, conditional particle**, modifying the power of the word to which it belongs: 1. With Verbs (of all mood except the Imperative): a. With 1. aor. Indic.: *Could have, should have*.—b. With Subj., the force of *ἄν* is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἄν, whoever, whosoever; ὅπου ἄν, wherever; ἕως ἄν, until, what ever time it be (that); ὅσοι ἄν, how many soever, as many soever as.*

**ἄντα, prep. gov. acc.** (“Up, up along”; hence) 1. *Through,*

*throughout, in.—2. Distributively: Apiecos.*

ἀνα-βαίνω, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, “up”; βαίνω, “to go”] 1. *To go up from a place, etc.—2. To go up into or upon; to mount, ascend, climb up.—3. Of a ship, etc.: To go on board, embark.—4. Of a fish: To come up from the water;* xvii. 27.

ἀναβάς, ἄστα, ἀν, P. 2. aor. Of ἀναβαίνω.

ἀνα-βλέπω, (f. ἀνα-βλέψιω), 1. aor. ἀν-έβλεψα, v. n. [ἀνά; βλέπω, “to look or see”] 1. [ἀνά, “up, upwards”] a. *To look up or upwards.—b. To lift up the eyes.—2. [ἀνά, denoting “repetition”] To see again, to recover sight.*

(ἀνά-βοάω -ώ, f. ἀνα-βοήσομαι), 1. aor. ἀν-έβόησα, v. n. [ἀνά, in “augmentative” force; βοάω, “to cry out”] *To cry out aloud, to shout out, etc.*

ἀνά-γνώσκω, (f. ἀνα-γνώσομαι, p. ἀν-έγνωκα), 2. aor. ἀν-έγνων, v. a. and n. [ἀνά, denoting “repetition”; γνώσκω, “to know”] (“To know again”; hence) *Of written characters: To read.*

ἀναγκ-ᾶξω, (f. ἀναγκᾶσω, p. ἡνάγκακα), v. a. [ἀνάγκη-η, “constraint, necessity”] (“To make” something “a necessity”; hence) *To constrain, force, compel.*

ἀνάγκη, ης, f. *Need, necessity.*

ἀν-ἄγω, (f. ἀν-άξω), 2. aor. ἀν-ήγαγον, v. a. [ἀν-ά, “up”; ἄγω, “to lead”] 1. *To lead, carry, or bring up.—2. Pass.: ἀν-άγομαι, 1. aor. ἀν-ήχθην.*

ἀν-αἴρεω -αιρώ, f. ἀν-αἴρησω, (p. ἀν-ηρηκα), 2. aor. ἀν-εῖλον, v. a. [ἀνά, “up”; αἴρεω, “to take”] (“To take up”; hence) *To take away, make away with, destroy.*

ἀν-αίτη-ος, ον, adj. [ἀν-, “negative” particle; αἴτη-α, “a fault”] (“Not having αἰτία”; hence) *Faultless, blameless, guiltless.*

(ἀνά-κάμπτω), f. ἀνά-κάμψω, 1. aor. ἀν-έκαμψα, v. n. [ἀνά, “back”; κάμπτω, “to bend”] (“To bend back”; hence, in reflexive or neut. force, “to bend one’s self, or bend, back”; hence) *To turn back, return.*

ἀνά-κειμαι, v. n. [ἀνά, “backwards, back”; κείμαι, “to lie” at table, etc.] (“To lie back”; hence) *To recline on a couch at table.*

ἀνάκειμενος, η, ον, P. pres. of ἀνάκειμαι.—As Subst.: ἀνάκειμενοι, ον, m. plur.: *Guests at a feast.*

ἀνακλίθηναι, ἀνακλίθησομαι, 1. aor. inf. pass., and 1. fut. ind. pass. of ἀνακλίνω.

ἀνα-κλίνω, f. ἀνα-κλίνω, 1. aor. ἀν-έκλινα, v. a. [ἀνά, “backwards, back”; κλίνω,

"to make to bend"] ("To make to bend backwards"; hence) 1. Act.: *To make to lie down*, or *recline*, at table, etc.—2. Pass. in Mid. force: (*ἀνα-κλίνομαι*), 1. aor. *dv-εκλιθην*, 1. fut. *ἀνα-κλιθήσομαι*, *To recline, lie or sit down, at table.*

*ἀνάπαυ-σις, σεως*, f. [*ἀνά-παύ-ω*, in mid. "to rest"; see *dv-παύω*] *A resting, rest, whether actual or figurative.*

*ἀν-παύω*, f. *dv-παύσω*, (p. *ἀνα-πέπαυκα*), v. a. [*ἀνά*, in "strengthening" force; *παύω*, "to make to cease"] ("To make—a person—to cease" from something; hence) 1. *To give rest to a person.*—2. Mid. : *ἀν-παύομαι*, (f. *dv-παύσομαι*), 1. aor. *dv-επαναστάμην*, ("To give rest to one's self"; hence) *To rest, take rest.*

*ἀνάπεσεῖν*, 2. aor. inf. of *ἀναπίπτω*.

(*ἀνα-πίπτω*, f. *dv-πεσοῦμαι*, p. *ἀνα-πέπτωκα*), 2. aor. *dv-έπεσον*, v. n. [*ἀνά*, "backwards, back"; *πίπτω*, "to fall"] ("To fall back"; hence) *To recline, lie down, for the purpose of taking food.*

*ἀν-πληρόω-πληρώ*, 1. aor. *dv-επλήρωσα*, v. a. [*ἀνά*, "up"; *πληρόω*, "to fill"] ("To fill up"; hence) *To fulfil, accomplish.*—Pass.: *ἀν-πληρόμαι-πληροῦμαι*, 1. aor. *ἀνεπληρώθην*.

*ἀναστάς, ἄστα, ἀν*, P. 2. aor. of *ἀνίστημι*.

*ἀνα-στά-σις, σεως*, f. [*ἀνά*, "up"; *στά*, a root of *ἴστημι*, in neut. force, "to stand"] ("A standing up, a rising"; hence) *Of the dead: Resurrection.*

*ἀνα-στρέφομαι*, with 2. aor. pass. *dv-εστράφην*, (and 2. fut. pass. *ἀνα-στραφήσομαι*), in mid. force; v. mid. [*ἀνά*, in "strengthening" force; *στρέφομαι*, (mid.) "to turn one's self about"] ("To turn one's self about much or often" in a place; hence) *To dwell, remain, live, be in a place.*

*ἀνα-τέλλω*, (f. *ἀνα-τελῶ*), p. *ἀνα-τέταλκα*, v. n. and a. [*ἀνά*, in "strengthening" force; *τέλλω*, (v. n.) "to rise"] 1. Neut.: Of the sun, light, etc.: *To rise, arise.*—2. Act.: Of the sun as Object: *To make, or cause, to rise*; v. 45.

*ἀνάτολ-ή, ἥς*, f. [for *dv-τελ-ή*; fr. *ἀνάτελ-λω*, "to rise"] ("A rising" of the heavenly bodies; hence) 1. Of the sun: *Sun-rise.*—2. Sing. and Plur.: *The East*, as the quarter where the sun rises.

*ἀνα-φέρω*, (f. *dv-οίσω*), 1. aor. *ἀν-ήνεγκα*, v. a. [*ἀνά*, "up"; *φέρω*, "to carry"] *To carry or take up.*

*ἄνδρα*, acc. sing. of *ἀνήρ*.  
*Ἄνδρεας, ου*, m. *Andrew;*

the brother of Simon Peter, and one of the twelve Apostles.

**ἀνέβην**, 2. aor. ind. of **ἀναβαίνω**.

**ἀνέγνων**, 2. aor. ind. of **ἀναγνώσκω**.

**ἀνεῖλον**, 2. aor. ind. of **ἀναιρέω**.

**ἀνεκτ-ότερος οτέρα, διτερον**, comp. adj. [**ἀνεκτ-ός**, "tolerable, durable"] *More tolerable or durable.*

**ἀν-εμος, ἔμον, m.** ("The blowing thing"; hence) 1. *Wind*.—2. Plur.: *The quarters of the heavens whence the wind blows*; xxiv. 31 [akin to Sans. root **AN**, "to blow"].

**ἀνέχομαι**, fut. ind. mid. of **ἀνέχω**.

**ἀν-εν**, adv. With Gen.: *Without* [akin to Sans. negative prefix **an** = English **un-, in-**].

(**ἀν-έχω**, f. **ἀν-έξω**, p. **ἀν-έσχηκα**, v. a. [**ἀντ**, "up"; **έχω**, "to hold"] *To hold up*.—In Gr. Test. not found in act. voice).—Mid. : **ἀν-έχομαι**, f. **ἀν-έξομαι**, 2. aor. **ἡν-εσχόμην**, ("To hold up for one's self"; hence) With Gen. of Object: *To bear, endure, put up with, tolerate, suffer*.

**ἀνεψχθησαν**, 3. pers. plur. 1. aor. ind. pass. of **ἀνοίγω**.

**ἀνηθον**, ov, n. *Anise, dill; a herb having aromatic seeds.*

**ἀνήρ, νδρός**, m.: 1. **A man**.—2. **A husband** [akin to Sans.

**nar-α**, "a man"; **ἀ** is a prefix; cf. **ἀ-γαθ-ός**].

**ἀνήχθην**, 1. aor. ind. pass. of **ἀνάγω**.

**ἀντέξομαι**, fut. ind. of **ἀντέχομαι**.

**ἀνθ-ίστημι**, (f. **ἀντι-στήσω**), p. **ἀνθ-έστηκα**, 2. aor. **ἀντέστην**, v. a. and n. [**ἀντί** (see **ἀντί**), "against"; **ίστημι**, "to cause to stand—to stand"] (1. Act. : In pres., imperf., 1. fut., and 1. aor. : "To cause to stand against, to set against."—2.) Neut. : In perf., pluperf., and 2. aor. : ("To stand against or in opposition"; hence) With Dat. : *To resist, oppose*.

**ἀνθρώπος**, ov, comm. gen. *A human being; a man, person*:—**δ** *νίδος τοῦ ἀνθρώπου*, *the son of man*; i.e. Christ in respect to His human nature; viii. 20, etc.:—**οι** *ἀνθρώποι*, *men, or persons, generally*; xvi. 13, etc.

**ἀνιπτ-ος, ον**, adj. [**ἀ**, "negative"; **ιπτ-ω**, "to wash"] *Not washed, unwashed*.

**ἀν-ίστημι**, f. **ἀνα-στήσω**, p. **ἀν-έστηκα**, 1. aor. **ἀν-έστησα**, 2. aor. **ἀν-έστην**, v. a. and n. [**ἀντ**, "up"; **ίστημι**, "to make to stand—to stand"] 1. Act. : In pres., imperf., fut., and 1. aor. : ("To make to stand up"; hence) Of a family, etc., as Object: *To raise up, etc.*—2. Neut. : In perf.,

pluperf., and 2. aor.: a. *To stand*, or *rise, up*.—b. *To rise from the dead, etc.*—3. Mid.: *ἀν-ιστάμαται*, f. *ἀνα-στήσομαι*: a. *To stand up, arise*.—b. *To rise from the dead*.

*ἀνοιγόμαται*, 2. fut. ind. pass. of *ἀνοιγω*.

*ἀν-οίγω* (*ἀν-οίγνυμι*, f. *ἀνοίξω*), p. *ἀν-έφηγα* (and *ἀνέφχα*), 1. aor. *ἀν-έφηξα* and *ἔκνοιξα*, v. a. and n. [*ἀν-α*, in “intensive” force; *οἴγω* or *οἴγνυμι*, “to open”] 1. Act.: *To open*;—at xxv. 11 supply *τὴν θύραν* after *ἄνοιξον*:—*τοὺς ὁφθαλμοὺς ἀνοίγειν*, *to open the eyes*, i. e. to restore the sight.—2. Pass.: (*ἀν-οιγόμαται*), perf. *ἀν-έφημαται* and *ἔκνοιγμαται*, 1. aor. *ἀν-έφχθην*, *ἔκνοιχθην*, and *ἔκνοιχθην*, (1. fut. *ἀν-οιχθήσομαι*), 2. fut. *ἀν-οιγήσομαι*: a. *To be opened*.—b. *To be open; to stand or lie open*.

*ἀνομ-λα*, *ἰασ*, f. [*ἀνομο-ος*, “without law”; hence, “wicked”] (“The state, or quality, of the *ἀνομος*”; hence) *Wickedness, impurity*.

1. *ἀν-νομ-ος*, *ον*, adj. [*ἀν-*, “negative”; *νόμος*, “law”] (“Not having law, lawless”; hence) *Wicked, impious*.—As Subst.: *ἀνομος*, *ον*, m. *A wicked, or impious, person; a transgressor*.

2. *ἀνομος*, *ον*; see 1. *ἀνομος*.

*ἀντάλλαγ-μα*, *μάτος*, n. [*ἀνταλλάσσω*, “to exchange

for” something else, through verbal root *ἀνταλλαγ*] (“That which is exchanged for” something else; hence) With Gen. of that which is exchanged: *An exchange for or in return for*.

*ἀντ-έχομαι* (or *ἀντ-ισχομαι*), f. *ἀνθ-έξομαι*, v. mid. [*ἀντ-ι*, “over against”; *έχομαι* (mid. of *έχω*, “to have”), “to hold one’s self or cling”] (“To hold one’s self, or cling, over against” something; hence) With Gen.: *To cling, cleave, adhere, to a person*; vi. 24.

*ἀντί* (before a soft vowel, *ἀντ’*; before an aspirated vowel, *ἀνθ’*), prep. gov. gen. (“Over against”; hence) *In the place of, instead of, in return for*.

*ἀντί-δικ-ος*, *ον*, m. [*ἀντί*, “against”; *δικ-η*, “a suit” at law] (“One having a suit against” a person; hence) *An opponent, adversary*.

*ἀντιστῆναι*, 2. aor. inf. of *ἀνθίστημι*.

*ἀν-νόρος*, *νόρος*, adj. [*ἀν-*, “negative particle”; *νόρος*, akin to *νόσωρ*, “water”] Of places: *Without water, dry, parched*.

*ἄνω-θεν*, adv. [*ἄνω*, “above”, particle *θεν* = “from”] (“From above”; hence, by a Greek idiom) *Above, etc.*—*ἄντε άνωθεν, from above*; i.e. *Digitized by Google*

*from the upper part or top;*  
—see ἀπό, no. 11.

ἀξίος, ἡ, ἵνα, adj. [for ἀγ-  
σίος; fr. ἀγ-ω, “to weigh” so  
much] (“Weighing” so much;  
hence, “worth”; hence) 1.  
*Worthy, deserving.* —2. With  
Gen.: a. *Worthy of; meet, or  
suitable, for.* —b. *Deserving  
of.*

ἀπαγγέλλω, 1. aor. inf. of  
ἀπαγγέλλω.

ἀπαγγέλλετε, 2. pers. plur.  
1. aor. imperat. of ἀπαγγέλλω.  
ἀπ-αγγέλλω, f. ἀπ-αγγελῶ,  
1. aor. ἀπ-ήγγειλα, v. a. [ἀπ-  
ό, in “strengthening” force;  
ἄγγέλλω, “to carry word”]  
*To carry word about; to  
announce, declare, show by  
speaking, report, relate, tell.*

(ἀπ-άγχω, f. ἀπ-άγξω, 1.  
aor. ἀπ-ῆγχα, v. a. [ἀπ-ό, in  
“strengthening” force; ἄγχω,  
“to strangle or throttle”] *To  
strangle or throttle*). —Mid.:  
(ἀπ-άγχομαι, f. ἀπ-άγξομαι),  
1. aor. ἀπ-ηγξάμην, *To strangle,  
or throttle, one's self; to die  
by hanging one's self, to hang  
one's self.*

ἀπ-ἄγω, (f. ἀπ-άξω), 2. aor.  
ἀπ-ήγάγον, v. a. and n. [ἀπ-ό;  
ἄγω, “to lead”] 1. Act.:  
[ἀπό, “away”] a. *To lead  
away.* —b. *To carry off to  
prison, or as a prisoner.* —2.  
Neut.: [ἀπό, in “strengthen-  
ing” force] Of a road, etc., as  
Subject: *To lead, conduct;*

vii. 13, 14; —cf. Lat. *via*  
ducit, Hor. Ep. 1, 18, 20;  
Ov. M. 3, 602, etc.

(ἀπ-αἴρω, f. ἀπ-ἀρώ, p. ἀπ-  
ῆρκα, v. a. [ἀπ-ό, “off”; αἴρω,  
“to lift”] (“To lift off”;  
hence, “to carry away, take  
away”). —Pass. : (ἀπ-αἴρο-  
μαι), 1. aor. ἀπ-ῆρθην, *To be  
taken away.*

ἀπάλλος, ἡ, δύ, adj. (“Soft”  
to the touch; hence) *Tender.*

ἀπ-αντάω -αντῶ, f. ἀπ-  
αντήσω, (p. ἀπ-ήντηκα), 1. aor.  
ἀπ-ήντησα, v. n. [ἀπ-ό, in  
“strengthening” force; ἀντάω,  
“to meet”] With Dat.: *To  
meet.*

ἀπάντη-σις, σεως, f. [for  
ἀπάντα-σις; fr. ἀπαντάω, “to  
meet”] With Gen.: *A meet-  
ing of, or with, a person.*

ἀπαρθῆ, 3. pers. sing. 1. aor.  
subj. pass. of ἀπάρω: —only in  
this form in Gr. Test.

ἀπ-αρνέομαι -αρνοῦμαι, f.  
ἀπ-αρνήσομαι, 1. aor. ἀπ-ηρν-  
ησάμην, v. mid. [ἀπ-ό, in “in-  
tensive” force; ἀρνέομαι, “to  
deny”] *To deny utterly.*

ἀπαρνησάσθω, 3. pers. sing.  
1. aor. imperat. of ἀπαρνέομαι.

ἀ-πᾶς, πᾶσα, πᾶν, adj. [ἀ-, in  
“intensive” force; πᾶς, “all”]  
1. *Quite all; the whole, all  
completely.* —As Subst.: a.  
ἀπαντες, ὄν, m. plur. *All  
men, all persons.* —b. ἀπαντα-  
ὄν, n. plur. *All things.* —2.  
*The whole of that denoted by*

the subst. to which it is in attribution.

**ἀπάτη**, *ης*, f. *Deceitfulness, deceit.*

**ἀπέθανον**, 2. aor. ind. of *ἀποθνήσκω*.

**ἀπεκρίθην**, 1. aor. ind. (pass. form) of *ἀποκρίνομαι*.

**ἀπεκρινόμην**, 1. aor. ind. of *ἀποκρίνομαι*.

**ἀπελθεῖν**, 2. aor. inf. of *ἀπέρχομαι*.

**ἀπέλθω**, 2. aor. subj. of *ἀπέρχομαι*.

**ἀπελθών, οὐσα, ὁν**, P. 2. aor. of *ἀπέρχομαι*.

**ἀπέ-έναντι**, adv. [ἀπ-δ, in "strengthening" force; *έναντι*, "opposite"] With Gen.: *Opposite, opposite to, over against.*

**ἀπενιψόμην**, 1. aor. ind. mid. of *ἀπονίζω*.

**ἀπέπνιξα**, 1. aor. ind. of *ἀποτηνύω*.

**ἀπέ-έρχομαι**, f. *ἀπ-ελεύσομαι*, p. *ἀπ-ελήλυθα*, v. mid. [*ἀπ-δ*, "away"; *έρχομαι*, "to come, to go"] 1. *To go away, depart.*—2. *To betake one's self, set out, go, or come to, etc., some person or place.*

**ἀπεστάλην**, 2. aor. ind. pass. of *ἀποστέλλω*.

**ἀπεσταλμένος**, *η, ον*, P. perf. pass. of *ἀποστέλλω*.

**ἀπ-έχω**, (f. *ἀφ-έχω* and *ἀποσχήσω*), v. a. and n. [*ἀπ-δ*; *έχω*] 1. Act.: [*ἀπ-δ*, "from"; *έχω*, "to have"] ("To have"

something "from" one; hence) *To receive, have, get.*

—2. Neut.: [*ἀπ-δ*, "away"; *έχω*, (neut.) "to have or hold one's self"; hence, "to be"] ("To be away" from a place; "to be far off"; hence) *To be distant.*

**ἀπιστ-ία, ίας**, f. [*ἀπιστ-ος*, "unbelieving"] ("The quality, or state, of the *ἀπιστος*"; hence) *Unbelief.*

**ἀ-πιστος, πιστον**, adj. [*ἀ*, "negative"; *πιστός*, "believing"] *Not believing, unbelieving, without belief or faith, faithless.*

**ἀπλούς, ἡ, ονυ** (contr. fr. *ἀ-πλό-ος*, *η, ον*), adj. ("Once filled"; hence, "one-fold, single"; hence) Of the eye or sight: *Sound, free from disease, in a natural or healthy state* [for *ἀ-πλέ-ος*; fr. *ἀ*, akin to Sanscrit *sa*, (originally) "one" (cf. Lat. *sim* in *simplex*, *sim-plus*); *πλε* = *πλη* in *πίμ-πλημι*, "to fill"].

**ἀπό** (before a soft vowel *ἀπ'*; but *ἀπδ' Αθραδύ*, i. 17; see, also, ii. 1; vii. 16, etc. :—before an aspirated vowel *ἀφ'*; but *ἀπδ' Ιερουσάλημ*, xv. 1; *ἀπδ' Ιερίχώ*, xx. 29), prep. gov. gen.: 1. *From, in the fullest meaning of the word.*—2. *To mark the material of which a thing is made: Of, from;* iii. 4.—3. *To mark a result, cause, etc. : From, in*

*consequence of*; xiv. 26.—  
**4.** With Gen., instead of Partitive Gen. alone after verbs active to denote a part: *Of*: —τὰ κυνάρια ἔσθει ἀπὸ τῶν ψιχίων, *the dogs eat (some) of the crumbs*, xv. 27.—**5.** With words denoting heed or caution: *Of, about, respecting*; xvi. 6, 11.—**6.** Of a commencing point of time, etc.: *From, since*; xiii. 35.—**7.** Of time, generally: *At*; xix. 4.—**8. a.** Of a number, etc.: *Of, out of*; xxvii. 21.—**b.** To denote a partitive Subject: *Some of, they of*:—δύ έτιμήσαντο ἀπὸ νιῶν Ἰσραὴλ, xxvii. 9, where the Subject of ἔτιμήσαντο is ἀπὸ νιῶν Ἰσραὴλ;—cf. βλέπουσιν ἐκ τῶν λαῶν, Rev. xi. 9; and ἐνέγκατε ἀπὸ τῶν δψαρίων, John xxi. 10. In the former passage the prep. with its case forms the Subject, in the latter the Object, of the verb.—**9.** Of the place whence a person comes, etc.: *Of, from*; xxi. 11.—**10.** Of the agent: *By*:—μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων, *be not terrified by* (= *be not afraid of*) *those who kill*, x. 28.—**11.** Prefixed to adverbs: *From*:—ἀπὸ τότε, *from that time*, iv. 17, etc.; ἀπὸ μακρόθεν, *from afar, afar off*, xxvi. 58; xxvii. 55; ἀπὸ ἅρτι, (*from just now =*) *henceforth*, xxvi. 29, etc.; ἀπὸ ἄνωθεν, *from above, from the top*,

xxvii. 51 [akin to Sans. *apa*, “away from”].

ἀπο-δεκάτ-ώ -ῶ, v. a. [ἀπό, “from”; δέκατος, “tenth”] (“To give a tenth part from or of” something to the priest; hence) *To give, or pay, tithe of a thing*.

ἀπο-δῆμ-έω -ῶ, (f. ἀποδημήσω, p. (irreg.) ἀπ-εδήμηκα), 1. aor. ἀπ-εδήμησα, v. n. [ἀπό, “away from”; δῆμος, “the people”] (“To be away from the people”; hence) *To go abroad or to a far country*.

ἀπο-δίδωμι, f. ἀπο-δώσω, (1. aor. ἀπ-έδωκα), 2. aor. ἀπ-έδων, v. a. [ἀπό, “back again”; δίδωμι, “to give”] 1. *To give back, restore, return*.—2. *To give up, hand over, etc.*; xxvii. 58.—**3. a.** *To pay a debt, etc.; to repay a person*.—**b.** Without nearer Object: *To pay, make payment*.—**4.** Of an account, etc.: *To give in, give, render*.—Pass.: ἀπο-δίδομαι, 1. aor. ἀπ-εδόθην.

ἀποδοθῆναι, 1. aor. inf. pass. of ἀποδίδωμι.

ἀπο-δοκίμᾶτω, (f. ἀποδοκίμασω, p. ἀπο-δεδοκίμάκα), 1. aor. ἀπ-έδοκιμᾶσα, v. a. [ἀπό, denoting “negation or reversal”; δοκίμαζω, “to put to the proof, test”; hence, as a result, “to approve”] *To disapprove of, reject, refuse*.

ἀπόδοσ, 2. pers. sing. 2. aor. imperat. of ἀποδίδωμι.

ἀπόδοτε, 2. pers. plur. 2. aor. imperat. of ἀποδίδωμι.

ἀπόδη, 3. pers. sing. 2. aor. subj. of ἀποδίδωμι.

ἀποδώσω, 1. fut. ind. of ἀποδίδωμι.

ἀποθάνη, 3. pers. sing. 2. aor. subj. of ἀποθνήσκω.

ἀποθάνουμαι, fut. ind. of ἀποθνήσκω.

ἀποθή-κη, κης, f. [ἀποθη (= ἀπό; θη, root of τίθημι), root of ἀποτίθημι, “to put, or store, away”] (“A putting, or storing, away”; hence) A place for putting, or storing, away; a barn, storehouse, etc.

ἀποθνήσκω, f. ἀποθανῶμαι, 2. aor. δτ.-έθάνον, v. n. [ἀπό, in “strengthening” force; θνήσκω, “to die”] 1. To die.—2. In 2. aor.: To have died, i. e. to be dead.

ἀποκαθίστημι, f. ἀποκαταστήσω, (p. ἀποκαθέστακα), v. a. [ἀπό, “back again”; καθίστημι, “to set down”; hence, “to bring into a (certain) condition,” etc.; hence, “to restore” to the original state] To restore again to a former state;—at xii. 13 of restoration to health.—Pass.: (ἀποκαθίσταμαι, p. ἀποκαθέσταμαι), 1. aor. ἀποκατεστάθη and ἀπ-εκατεστάθη.

ἀποκάλυπτω, (f. ἀποκαλύψω, late perf. ἀποκεκλύψα), 1. aor. ἀπ-εκάλυψα, v. a. [ἀπό,

negative = English “un.”; καλύπτω, “to cover”] (“To uncover”; hence) To disclose, reveal, make known.—Pass.: ἀποκαλύπτομαι, p. ἀποκεκάλυμμαι, 1. aor. ἀπ-εκαλύφθην, 1. fut. ἀποκαλυφθσομαι.

ἀποκάταστήσω, fut. ind. of ἀποκάθιστημι.

ἀποκάτεστάθην, 1. aor. ind. pass. of ἀποκαθίστημι.

(ἀποκεφάλ-ίζω), 1. aor. δτ-εκεφάλίσα, v. a. [ἀπό, “from”; κεφαλ-ή, “head”] (“To take the head from” one; hence) To behead.

ἀποκρίθείς, είσα, ἐν, P. 1. aor. (pass. form) of ἀποκρίνομαι.

ἀποκριθήσομαι, fut. ind. pass. (in mid. force) of ἀποκρίνομαι.

ἀποκρίνομαι, (f. ἀποκρίνομαι), 1. aor. δτ-εκρινάμην, 1. aor. pass. in mid. force, δτ-εκριθην, f. ἀποκριθσομαι, v. mid. [ἀπό, “from”; κρίνομαι (mid.), in force of “to adjudge” something to some one] (“To adjudge” something to some one “from” another; hence, “to give a decision, pronounce an opinion,” respecting a matter; hence) In conversation, etc.: To reply, answer;—sometimes with Dat. of person.

(ἀποκρύπτω, f. ἀποκρύψω), 1. aor. δτ-εκρυψα, v. a. [ἀπό, “away”; κρύπτω, “to hide”] To hide away, conceal, etc.

**ἀποκτανθῆναι**, 1. aor. inf. pass. of **ἀποκτείνω**.

**ἀποκτεῖναι**, 1. aor. inf. of **ἀποκτείνω**.

**ἀπο-κτείνω**, f. **ἀπο-κτενῶ**, (p. **ἀπ-έκτονα**), 1. aor. **ἀπ-έκτεινα**, v. a. [**ἀπό**, in "strengthening" force; **κτείνω**, "to kill," etc.] *To kill, put to death, etc.:*

**ἀποκτείνωμεν** (1. pers. plur. subj. used to express mutual exhortation, etc.), *let us kill, suppose we kill;* xxi. 38.—Pass.: (**ἀπο-κτείνομαι**), 1. aor. **ἀπ-εκτάνθην**.

**ἀποκτενοῦσι(ν)**, 3. pers. plur. fut. ind. of **ἀποκτείνω**.

**ἀποκτένω**, late form of **ἀποκτείνω**; see **ἀποκτείνω**.

**ἀποκτένων, ουσα, ον**, P. pres. of **ἀποκτένω**; x. 28.

**ἀπο-κύλω**, f. **ἀπο-κύλισσω**, v. a. [**ἀπό**, "away"; **κύλιω**, "to roll"] *To roll away.*

**ἀπολελύμένος, η, ον**, P. perf. pass. of **ἀπολῦω**.

**ἀπολέσαι**, 1. aor. inf. of **ἀπόλλυμι**.

**ἀπολέσαι**, 3. pers. sing. fut. ind. of **ἀπόλλυμι**.

**ἀπολέση**, 3. pers. sing. 1. aor. subj. of **ἀπόλλυμι**.

**ἀπόληγαι**, 3. pers. sing. 2. aor. subj. mid. of **ἀπόλλυμι**.

**ἀπ-όλλυμι**, f. **ἀπο-λέσω**, (p. **ἀπ-ολέλεκα**), 1. aor. **ἀπ-ώλεσα**, v. a. [**ἀπό**, in "intensive" force; **όλλυμι**, "to destroy"] 1. Act.: a. *To destroy utterly or entirely.*—b. *To cause the*

*death of, to kill.*—c. Of a reward: *To incur the loss of, fail of, lose, miss.*—d. Of life as Object: *To lose.*—2. Mid.: **ἀπ-όλλυμα**, f. **ἀπ-ολοῦμαι**, p. **ἀπ-όλωλα**, 2. aor. **ἀπ-ωλόμην**, ("To destroy one's self utterly"; hence) Of persons or things: *To perish.*

**ἀπολοῦνται**, 3. pers. plur. fut. mid. of **ἀπόλλυμι**.

**ἀπο-λῦω**, f. **ἀπο-λῦσσω**, (p. **ἀπο-λέλυκα**), 1. aor. **ἀπ-έλυσα**, v. a. [**ἀπό**, "from"; **λύω**, "to loose"] ("To loose from" something; hence) 1. *To release, set free.*—2. *To send away, dismiss.*—3. Of husbands or wives: *To put, or send, away; to divorce.*—4. *To release from a debt, etc.; to forgive.*—Pass.: (**ἀπολύομαι**), p. **ἀπο-λέλυμαι**, 1. aor. **ἀπ-ελύθην**, 1. fut. **ἀπο-λύθησομαι**.

**ἀπολωλώς, νῖα, ὁς**, P. perf. mid. of **ἀπολῦω**.

(**ἀπο-νῖψω**, later **ἀπο-νίπτω**, f. **ἀπο-νίψω**, 1. aor. **ἀπ-ένιψα**, v. a. [**ἀπό**, "off or away"; **νῖψω**, "to wash"] 1. *To wash off or away.*—2. Mid.: **ἀπονίζομαι**, f. **ἀπο-νίψομαι**, 1. aor. **ἀπ-ενιψάμην**: a. *To wash off from one's self.*—b.) Without Object: *To wash one's, etc., hands.*—N.B. The word occurs only once in Gr. Test.: viz. at Matt. xvii. 24.

(**ἀπο-πνίγω**, f. **ἀπο-πνίξομαι**:

*St. Matt.*

and ἀπο-πνίξω), 1. aor. ἀπ-έπνιξα, v. a. [ἀπό, in "strengthening" force; πνίγω, "to choke"] *To choke.*

ἀπο-σπάω -σπῶ, (f. ἀπο-σπάσω), 1. aor. ἀπ-έσπάσα, v. a. [ἀπό, "away"; σπάω, "to draw"] Of a sword as Object: *To draw forth, or out, from the scabbard.*

ἀπο-στάσ-τον, τον, n. [ἀπό, "away"; στάσ-ις, "a putting"] ("A thing pertaining to a putting away"; hence) Of husbands and wives: *A divorce or divorce.*

ἀποστέλλας, ἄσα, αν, P. 1. aor. of ἀποστέλλω.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth on a mission, etc.*;—at xxi. 34; xxii. 3 with Acc. of nearer Object, and Inf. denoting a purpose.—2. *To send away.* — Pass.: ἀπο-στέλλομαι, p. ἀπ-έσταλμαι, 2. aor. ἀπ-έσταλην.

ἀποστελῶ, fut. ind. of ἀπο-στέλλω.

ἀπόστολ-ος, ου, m. [for ἀπόστελ-ος; fr. ἀποστέλ-λω, "to send forth"] ("One sent forth"; hence) *An apostle.*

ἀποστράφης, 2. pers. sing. 2. aor. subj. pass. of ἀπο-στρέφω.

ἀπο-στρέφω, f. ἀπο-στρέψω,

1. aor. ἀπ-έστρεψα, v. a. [ἀπό, στρέφω, "to turn"] 1. [ἀπό, "away"] a. *To turn away.* — b. Pass. in mid. force: *To turn one's self, etc., away; to turn away from a person;* v. 42.—2. [ἀπό, "back again"] ("To turn back again"; hence) a. *To return a sum of money to those from whom it has been received;* xxvii. 3.—b. Of a sword as Object: *To return to, put back again into, the scabbard;* xxvi. 52.—Pass.: ἀπο-στρέφομαι, (f. mid. ἀπο-στρέψομαι), p. ἀπ-έστραμμαι, 1. aor. ἀπ-έστρεψην, 2. aor. ἀπ-έστραφην.

ἀπο-χωρέω -χωρῶ, (f. ἀπο-χωρήσω and ἀπο-χωρῆσομαι), 1. aor. ἀπ-εχώρησα, v. n. [ἀπό, "away"; χωρέω, "to go"] *To go away, depart.*

ἀπ-τις, (f. ἄψω), I. aor. ἡψα, v. a.: 1. Act.: *To fasten to, to join.* —2. Mid.: ἀπ-τομαι, (f. ἄψομαι), 1. aor. ἡψάμην, ("To fasten, or join, one's self" to something; hence) With Gen. [§ 112, Obs. 2]: *To take, or lay, hold of; to touch* [perhaps akin to Sans. root SAP, "to connect"].

ἀπώλ-εια, εῖας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλλυμι, "to destroy"] 1. *Destruction.* —2. *Loss, waste.*

ἄρα, adv.: 1. In inferential force: a. *Then, so then, therefore;* —*ἴραγε, then indeed.*

*therefore indeed.—b. In truth, truly, after all, it seems.—2. In questions: To mark amazement, etc. : I, etc., pray you ; then, in the world.*

ἀραι, 1. aor. inf. of ἀρω.

\*Ἀράμ, m. indecl. ("Highland") *Aram*; son of Esrom, and an ancestor of Christ; i. 4.

ἀρατε, 2. pers. plur. 1. aor. imperat. of ἀρω.

ἀράτω, 3. pers. sing. 1. aor. imperat. of ἀρω.

ἀργός, ἡ, ὁν, adj. [contr. fr. ἀ-εργ-ος; fr. ἀ, "negative"; obsol. ἔργ-ω, "to work"] 1. *Not working, doing nothing, idle.*—2. Of words: *Idle*, i. e. not used for God or in God's service; and so, *foolish, vain; bad, wicked*.

ἀργύρ-ιον, ιον, n. dim. [ἀργυρ-ος, "silver"] ("Small silver"; hence, "silver-money"; hence) 1. *Money in general.*—2. *A piece of silver*, meaning the Jewish *shekel*; xxvi. 15; xxvii. 3, etc.

ἀργ-υρος, υρον, m. ("The white, or shining," metal) *Silver* [akin to Sans. *arjuna*, "white"; akin to root RÂJ, "to shine"].

ἀρέσκω, f. ἀρέσω, (p. ἀρή-ρεκα), 1. aor. ἤρεσα, v. n. With Dat. of person: *To be pleasing to; to please or gratify.*

ἀρη, 3. pers. sing. 1. aor. subj. of ἀρω.

ἀρθήσομαι, fut. ind. pass. of ἀρω.

ἀρθητι, 2. pers. sing. 1. aor. imperat. pass. of ἀρω.

(ἀριθμ-έω -ῶ, f. ἀριθμήσω, p. ἥριθμηκα), 1. aor. ἥριθμησα, v. a. [ἀριθμός, "a number"] *To number, count.*—Pass. : (ἀριθμ-έσομαι -οῦμαι), p. ἥριθμημαι, (1. aor. ἥριθμηθην, 1. fut. ἥριθμηθησομαι).

\*Ἀριμαθαία, ας, f. (supposed to be formed fr. Aram, "Highland") *Arimathaea*; a city of Judea, the site of which is not determined.

ἀριστερός, ἀ, ὄν, adj. *Left, on the left side.*—As Subst. : *ἄριστερά* (sc. χεὶρ), ἄς, f. *The left hand.*

ἀριστον, ον, n. *A morning-meal, breakfast; later, the mid-day meal.*

ἀρκ-ετός, ετή, ετόν, adj. [ἀρκ-έω, "to be sufficient"] With Dat.: *Sufficient for, enough for*;—at vi. 34 ἀρκετόν, neut., is predicated of κάκια, fem.; this mode of construction is used especially in sayings, proverbs, axioms, etc.;—at x. 25 ἀρκετόν is predicated of the clause ἵνα . . . κύριος αὐτοῦ.

(ἀρκέω -ῶ, f. ἀρκέσω), 1. aor. ἤρκεσα, v. n.: With Dat.: 1. *To suffice, or be sufficient, for.*—2. Impers. 1. aor. subj.: *ἀρκέσῃ. There should be a sufficiency, or enough, for:*—

οὐκ ἀρκέσῃ, *there should not be enough for*, xxv. 9;—where some consider ἀρκέσῃ a personal verb, of which the Subject is to be supplied, viz. αὐτός = τὸ ξλαιον.

ἀρνέομαι -οῦμαι, f. ἀρνήσομαι, 1. aor. ἡριησάμην, v. mid.: 1. *To say “no”; to deny.*—2. With Acc. of person: *To deny a person, i.e. to assert that one does not know him.*

ἀρξάμενος, η, ov, P. 1. aor. mid. of ἀρχω.

ἄρον, 1. aor. imperat. of αἴρω.

ἀρούσται, 3. pers. plur. fut. ind. of αἴρω.

ἀρπάγ-ή, ḥη, f. [ἀρπαγή, root of ἀρπάζω, “to plunder”]  
*Aplundering; rapine, robbery, etc.*

ἀρπάζω, f. ἀρπάσω (and αρτάξω, p. ἄρτακα), v. a.: 1. *To snatch, or pluck, away, etc.*—2. *To seize and carry off by force, etc.*

ἀρπαξ, ἄγος, adj. [for ἀρπαγ-ς; fr. ἀρπαγή, root of ἀρπάζω, “to carry off” by force] (“Carrying off by force”; hence) Of wolves: *Rapacious, ravenous, ravening.*

1. ἀ-ρ̄-ρω-στος, στον, adj. [*ἀ*, “negative”; *ρω*, root of ράννυμι; in pass. force “to be strong,” with *ρ* doubled] (“Not strong”; hence) *Weak in health, sick, etc.*—As Subst.: ἀρωστος, ov, m. *A person*

*weak in health, a sick person, etc.*

2. ἀρρώστος, ov, m.; see 1. ἀρρωστος.

ἄρσεν, ενος; see ἄρσην.

ἄρσην, ev, adj. *Male, belonging to the male sex.*—As Subst.: ἄρσεν, ενος, n. *A male, one of the male sex.*

ἄρτι, adv. *Just now, at this moment or present time, now:* —ἀπ’ ἄρτι, *from this very time, henceforth*, xxiii. 39, etc.: but at xxvi. 64 (*after now; i.e.) hereafter.*

ἄρτος, ov, m.: 1. *A loaf of bread;*—Plur.: *Loaves.*—2.

In collective force: *Bread.*—

3. *Food, victuals:* —ἄρτον ἐσθίειν, *to eat food, i.e. to partake of food or an entertainment*, xv. 2.

ἀρχ-αῖος, αῖα, αῖον, adj. [*ἀρχ-ή*, “a beginning”] (“Pertaining to ἀρχή”; hence) *Ancient, former, old.*—As Subst.: ἀρχαῖοι, ov, m. plur. With art.: *Those of old time or of former days; the ancients.*

ἀρχ-ή, ḥη, f. [ἀρχ-ω, “to begin”] *A beginning, commencement.*

ἀρχ-ἱερεύς, ιερέως, m. [*ἀρχ-ός*, “a chief”; *ἱερέύς*, “a priest”] (“Chief-priest”) Of the Jews: 1. *High-priest.*—2. Plur.: *The chief-priests; i.e. the heads of the 24 courses: —οἱ ἀρχἱερεῖς καὶ οἱ γραμματ-*

*εὺς, the chief priests and the scribes; i. e. the members of the Sanhedrim; see συνέδριον.*

(ἄρχω, f. ἄρξω, p. ἡρχα, v. a. *To begin*.—Mid. 1.) **ἄρχομαι** (f. **ἄρξομαι**), 1. aor. **ἡρξάμην**, *To begin as one's own especial act or for one's self.*

**ἄρχ-ων**, οὐτος, m. [ἀρχ-ων, “ruling”; P. pres. of ἄρχ-ω, “to rule,” used as subst.] (“One ruling”; hence) **A ruler, chief, etc.** :—**δὲ ἄρχων τῶν δαιμονίων** (ix. 34) = **Βεελ-ζεβούβ**; cf. xii. 24.

\***Ἄσα**, m. indecl. (“Healer or Physician”) **Asa**; son of Abia (Abijah), king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Asa succeeded to the throne B.C. 955 or 956, “and died in the one and fortieth year of his reign”; 2 Chron. xvi. 13.

**ἄ-σβε-στος**, στον, adj. [ἀ, “negative”; **σβε**, root of σβέ-ννῦμι, “to extinguish”] *Not to be extinguished, unquenchable.*

**ἄσθεν-εια**, εια, f. [ἀσθεν-ής, “weak”] (“The state, or condition, of the **ἄσθενής**”; hence) 1. *Weakness, infirmity.* —2. *An infirmity, a sickness, etc.*

**ἄσθεν-έω -ω**, 1. aor. **ἡσθέν-ησα**, v. n. [ἀσθεν-ής, “without strength, weak”] (“To be **ἄσθενής**”; hence) *To be in*

*weak, or ill, health; to be sick, etc.*

**ἄ-σθεν-ής**, ές, adj. [ἀ, “not”; σθέν-ος, “strength”] (“Without **σθένος**”; hence) 1. *Weak, infirm.* —2. *Sick, diseased.*

**ἄσθενών**, οῦσα, οῦν, contr. P. pres. of **ἄσθενέω**.—As Subst. m. : *A sick person.*

**ἄσκός**, οῦ, m. (“A leatheren bag,” mostly made of goat-skin; hence, as used for wine) **A wine-skin** :—in English Version translated “bottle.”

**ἀσωάζομαι**, (f. **ἀσπάζομαι**), 1. aor. **ἡσπασάμην**, v. n. *To salute by words.*

**ἀσπασ-μός**, μοῦ, m. [for **ἀσπαδ-μός**; fr. **ἀσπάζομαι** (= **ἀσπάδ-σομαι**), “to salute”] **A saluting, salutation, greeting.**

**ἀστάρ-ον**, ον, n. [Gr. form of Latin assarius, an old form of as] **An as**; a Roman coin worth somewhat more than 3 farthings English;—at x. 29 **ἀστάρον** is the “Gen. of price.”

**ἄ-στηρ**, στέρος, m. (“A strewer”; hence) **A star**, as a strewer of light [ἀ, prefix; Sans. root STRI, “to strew”].

**ἀστράπ-ή**, ης, f. **A flash of lightning, lightning.**

**ἄ-σύνετος**, σύνετον, adj. [ἀ, “negative”; σύνετός, “understanding, intelligent”] (“Not **σύνετός**”; hence) *Devoid of understanding or intelligence; unwise, ignorant, foolish.*

(ἀσφάλ-ίζω, v. a. [ἀσφάλ-ής, “safe”] 1. *To make safe, sure, or secure*).—2. Mid.: (ἀσφάλ-ίζομαι, f. ἀσφάλ-ίσομαι and ἀσφάλ-ισθαι), 1. aor. ἡσφάλ-ισάμην, *To make safe, etc., by one's own especial act or on one's own behalf*.—3. Pass. : (ἀσφάλ-ίζομαι, p. ἡσφάλ-ισμαι), 1. aor. ἡσφάλ-ισθην, *To be made sure, etc.*

ἀσφάλισασθε, 2. pers. plur. 1. aor. imperat. mid. of ἀσφάλ-ίζω.

ἀσφάλισθηναι, 1. aor. inf. pass. of ἀσφάλιζω.

ἄ-τιμ-ος, ov, adj. [d, “negative”; τιμ-ή, “honour”] (“Not having τιμή”; hence) *Without honour, unhonoured, dis-honoured*.

ἀν-έω -ῶ, (f. ἀνλήσω), 1. aor. ηνλησα, v. n. [ἀνλ-ός, “a flute or pipe”] *To play on a flute or pipe; to pipe*.

ἀν-λή, λῆς, f. (“A court-yard”; hence, “a dwelling-place” surrounding the court-yard; hence, “a dwelling or abode” in general; hence) *A palace, etc.* [either fr. ἄ-ω, “to blow,” fr. Sans. root वा ; or akin to Sans. root वास, “to dwell”].

ἀνλη-τής, τοῦ, m. [for ἀνλε-τής; fr. ἀνλέ-ω, “to play on the flute,” etc.] *A flute-player; translated “minstrel” at ix.*

—<sup>2</sup> At Jewish funerals flute-  
ers were employed as pro-

fessional mourners, and their representatives exist, to this day, in great numbers in the cities of the East.

ἀνλ-ίζομαι, (f. ανλίσομαι and ανλίσθαι), 1. aor. ηνλ-ισάμην, 1. aor. pass. in mid. force, ηνλίσθην, v. mid. [ἀνλ-ή, “a court-yard”] (“To lie, or be, in a court-yard”; hence) *To lodge, take up one's abode*.

ἀνξ-άνω, (f. ανξήσω, p. ηνξ-ηκα), v. n. and a. : 1. Neut. : *To grow, grow up, increase*.—2. Act. : *To make large, increase*.—3. Pass. : ανξ-άν-μαι, (p. ηνξ-ημαι), 1. aor. ηνξ-ήθην, (1. fut. ανξ-ηθήσομαι) = no. 1 [akin to Sans. root वक्ष, “to grow”].

ἀύριον, adv. *Tb-morrow*.—As Subst. : ή αύριον (sc. ήμέρα, “day”) *The morrow, the next day*.

αὐτός, τή, τό, pron. adj. : 1. *Self, very*.—As Subst. : Of all persons : αὐτός, οὐ, m. *I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases : *The same*.—As Subst. : τὸ αὐτό, *the same thing*.—3. As simple pron. of 3rd person : *He, she, it, they, etc.* [akin to a pren. *av*, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ής, οῦ, etc.; see ἁντοῦ

**ἀφ-αιρέω -αιρῶ**, f. **ἀφ-αιρήσω**, (p. **ἀφ-ῃρηκα**), 2. aor. **ἀφεῖλον**, v. a. [ἀφ' (see ἀπό), "away"; **αιρέω**, "to take"]

1. *To take away.*—2. *To take or cut off by a blow, etc.*

**ἀφάν-ίζω**, f. **ἀφάν-ισσω** and **ἀφάν-ιῶ**, p. **ἀφάν-ίκα**, v. a. and n. [**ἀφάν-ής**, "unseen"] ("To make **ἀφάνής**"; hence, "to hide from sight, conceal"; hence) 1. Act: Of the face as Object, and with accessory notion of hypocritical sadness: *To disfigure, disguise, put a gloomy look on.*—2. Neut.: *To destroy utterly, consume, waste, corrupt.*

**ἀφ-εδρ-ών**, **ῶνος**, m. [**ἀπ-**δ-, "away from"; **εδρ-**α, "a seat"] ("That which has a seat away, or apart, from" the house or other rooms of a house; hence) *A closet, privy.*

**ἀφεῖλον**, 2. aor. ind. of **ἀφαιρέω**.

**ἀφείτε, εἶσα, ἐν**, P. 2. aor. of **ἀφῆμι**.

**ἀφείς**, 2. pers. sing. 2. aor. imperat. of **ἀφῆμι**.

**ἀφ-ε-σις, σεωσ**, f. [for **ἀφ-ι-σις**; fr. **ἀφῆμι** (= **ἀπ-**δ-, "from"; **ἰ**, root of **ἴ-ημι**, "to cause to go, to send"), "to send away"] ("A sending away"; hence) *Remission, pardon, forgiveness.*

**ἀφέτε**, 2. pers. plur. 2. aor. imperat. of **ἀφῆμι**.

**ἀφέωνται**, for **ἀφεῖνται**, 3.

pers. plur. perf. ind. pass. of **ἀφῆμι**.

**ἀφῆκα**, 1. aor. ind. of **ἀφῆμι**.

**ἀφήσω**, fut. ind. of **ἀφῆμι**.

**ἀφῆτε**, 2. pers. plur. 2. aor. subj. of **ἀφῆμι**.

**ἀφέμεν**, 1. pers. plur. pres. ind. of **ἀφῆμι**.

**ἀφέναι**, pres. inf. of **ἀφῆμι**.

**ἀφέται**, 3. pers. sing. pres. ind. pass. of **ἀφῆμι**.

**ἀφέτε**, 2. pers. plur. pres. ind. of **ἀφῆμι**.

**ἀφ-ήημι**, f. **ἀφ-ήσω**, (p. **ἀφ-ήκα**), 1. aor. **ἀφ-ῆκα**, 2. aor. **ἀφ-ῆν**, v. a. [δφ' (see δπό), "from, away"; **ήμι**, "to send"] 1. ("To send from" one; hence) *To send forth.*—

2. a. *To send away, dismiss, etc.*—b. *To pass by or over; to make no account of, neglect, transgress, etc.*—c. (a) *To forgive, remit, pardon, etc., sin, an injury, debt, etc.*—(b)

Impersonal Pass.: **ἀφεθήσεται**, *It shall be forgiven*, i. e. *forgiveness shall be granted.*—d. From the idea of "giving up, yielding," etc., connected with "sending away": *To allow, suffer, permit, etc.*;—at iii. 15 without nearer Object;—at vii. 4; xxvii. 49 folld. by simple subj.—3. (In reflexive force: "To send one's self away from" something; hence) a. *To leave, forsake, abandon.*—b. *To leave, let remain.*—o.

*To leave behind.*—**d.** *To leave alone or unmolested.*—Pass.: ἀφέ-ίματι, p. ἀφ-εῖμαι, 1. aor. (*ἀφ-*είθην, and) ἀφ-έθην, 1. fut. ἀφ-εθήσομαι.

ἀφορίζει, ἀφορισθεῖσι, 3. pers. sing. and plur. fut. ind. of ἀφορίζω.

ἀφ-ορίζω, f. (*ἀφ-*ορίσω and) ἀφ-ορίζω, 1. aor. ἀφ-ώριστα, v. a. [*ἀφ'* (see *πρό*), “from”; δρῆσω, “to bound”; hence, “to divide as a boundary”; hence])

*To separate.*

\*Ἀχάζ, m. indecl. (“Seizer or Possessor”) *Achaz* or *Ahaz*; son of Jotham king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 9. He succeeded his father on the throne according to some accounts B.C. 744, according to others B.C. 748, and died after a reign of sixteen years; cf. 2 Kings xvi. 1; 2 Chron. xxviii. 1.

\*Ἀχείμ, m. indecl. *Achim* (a shortened form of Jehoiachin, “the Lord will establish”); son of Sadok, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

ἀχθήσομαι, 1. fut. ind. pass. of ἄγω.

ἀ-χρεῖ-ος, ον, adj. [*ἀ*, “not”; χρεῖ-α, “use, advantage”] (“Not having χρεία”; hence) *Useless, of no advantage, unprofitable.*

ἄχρι, adv. Of time: With Gen.: *Until, up to*;—at xxiv. 38 ἄχρι ἵς ἡμέρας = ἄχρι ἐκείνης ἡμέρας, ἐν ᾧ.

ἄχυρον, ον, n. *Chaff.*

\*Βαβύλων, ὁνος, f. (“Confusion”) *Babylon*, more anciently *Babel*: a. The chief city of Babylonia, a country of Asia; cf. Gen. x. 10; xi. 9.—b. The country, or kingdom, of Babylon.

βαθ-ος, εος ους, n. [*βαθ-*ος, “deep”] (“The state, etc., of the *βαθύς*”; hence) *Depth.*

βάλε, 2. aor. imperat. of βάλλω.

βάλειν, 2. aor. inf. of βάλλω.

βάλητε, 2. pers. plur. 2. aor. subj. of βάλλω.

βάλ-λω, (f. βάλω), p. βήβληκα, 2. aor. ἔβαλον, v. a. (“To cause to fall”; hence)

1. *To put, place, lay.*—2. *To throw, cast.*—3. *To bring, etc.*; i. 34.—4. *To put, place, lay on a couch, etc.*; viii. 14.—Pass.: βάλ-λομαι, p. βέβλημαι, pluperf. ἔβεβλήμην, 1. aor. ἔβλήθην, 1. f. βάληθήσομαι [akin to Sans. root GAL, “to fall,” in causative force].

βάλοντι(ν), 3. pers. plur. fut. ind. of βάλλω.

βάλων, οῦσα, δν, P. 2. aor. of βάλλω.

βαπτ-ίω, f. βαπτίσω, p. βεβάπτικα, 1. aor. ἔβαπτίσα, v. a.

[akin to βάπτ-ω, “to dip in water”] (“To dip in water”; hence) *To baptize a person*.—

Pass.: **βαπτίζομαι**, p. **βεβαπτισμαι**, l. aor. **ἐβαπτίσθην**, 1. f. **βαπτισθήσομαι**.

**βαπτισθέσις**, **εῖσα**, **ἐν**, P. 1. aor. pass. of **βαπτίζω**.

**βαπτισθῆναι**, l. aor. inf. pass. of **βαπτίζω**.

**βαπτισμός**, **μάρτος**, n. [for **βαπτιδ-μα**; fr. **βαπτίζω** (= **βαπτίδ-σω**, “to baptize”)] (“The baptizing thing”; hence) *Baptism*.

**βαπτιστής**, **τοῦ**, m. [for **βαπτιδ-τής**; fr. **βαπτίζω** (= **βαπτίδ-σω**), “to baptize”] (“A doer of baptizing”; hence) *Baptist*, as a designation of John the son of Zacharias.

\***βάρ**, m. indecl. *Son*.

\***Βαραββᾶς**, **οὐ**, m. (“Son of Abba,” or of a “Father”) *Barabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

\***Βαραχίας**, **οὐ**, m. *Barachias*; see Zacharias.

(**βάρ-ίω** -ώ, f. **βαρήσω**, p. **βεβάρηκα**, v. a. [**βαρ-ύς**, “heavy”] (“To make **βαρύς**”; hence) *To make heavy, weigh down, oppress*.—Pass.:) **βαρέομαι** -**ούμαι**, p. **βεβάρημαι**, l. aor. **ἐβαρήθην**: Of the eyes:

*To be made heavy, to be heavy, to be weighed down or oppressed with sleep.*

**βαρ-έως**, **adv.** [id.] (“After the manner of the **βαρύς**”; hence) *Heavily*, whether actually or figuratively: — **βαρέως ἀκούειν**, to hear heavily, i. e. to be dull of hearing, or to hear with disgust, in which last meaning the words occur in Xenophon, Anab. 2, 1, 9.

\***Βαρθολομαῖος**, **οὐ**, m. (“Son of Tolmai”) *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

**βάρος**, **εὸς οὐς**, n. [akin to **βαρύς**] *Weight, burden, load*; —at xx. 12 in figurative sense.

**βάρ-ύς**, **εῖα**, **ὑ**, adj. *Heavy, weighty*, whether actually or figuratively. ~~Comp.~~ Comp.: **βάρ-ύτερος**; (Sup.: **βάρ-ύτάτος**) [akin to Sans. *gur-u*, originally *gar-u*, “heavy”].

**βάρ-ύτερος**, **α**, **οὐ**, comp. adj.; see **βάρύς**.—As Subst.: **βάρ-ύτερα**, **ων**, n. plur. *Weightier things or matters*.

**βάρ-ύ-τιμ-ος**, **οὐ**, adj. [**βαρ-ύς**, “heavy”; (υ) connecting vowel; **τιμ-ή**, “price or value”] (“Of a heavy price or value”; hence) *Very precious, valuable, or costly*.

**βάσαν-ίω**, (f. **βάσανίω**), l. aor. **ἐβάσανίσα**, v. a. [**βάσαν-ος**, “a touch-stone”] (“To

apply the βάσανος to" a thing; hence, "to put to the test"; hence, "to examine (persons) closely"; hence, "to examine by torture"; hence) 1. *To torture, torment, rack.*—2. *To distress greatly, to bring into great trouble, etc.*—3. Of a vessel, instead of the persons in it: *To bring into great distress or peril.*—Pass.: βάσαν-ίζομαι, (p. βεβάσαν-ισμαι), 1. aor. ἐβάσαντο.

βάσανισ-τής, τοῦ, m. [for βασανίδ-τής; fr. βασανίω (= βασανίδ-σω), "to examine by torture"] 1. *One who examines by torture; a torturer, tormentor.*—2. In a milder sense: *A keeper of a prison, a gaoler.*

βάσανος, ου, m. ("A touch-stone"; hence, "a trial, or inquiry, by torture"; hence) *Torture, torment.*

βασιλ-εῖα, εία, f. [βασιλ-είω, "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βασιλεύς, ἕως, m. *A king.*

βασιλ-έως, f. βασιλεύσω, 1. aor. ἐβάσιλευσα, v. n. [βασιλ-έως, "a king"] *To be a king; to rule, reign.*

βασιλ-ισσα, ισσης, f. [id.] *A queen:*—βασιλισσα νότου, *the queen of the South*, i. e. the queen of Sheba, or of Southern Arabia; see 1 Kings x. 1.

βαστάζει, f. βαστάσω, 1. aor. ἐβάστασα, v. a. *To carry, bear, whether actually or figuratively.*

(βαττ-ο-λογ-έω -ώ), 1. aor. ἐβαττολόγησα, v. n. [βαττ-ος, a word formed fr. the sound βατ, and used to denote "a stammerer"; (v) connecting vowel; λόγ-ος, "a word"] ("To use words like a βάττος"; hence, "to speak stammeringly"; hence) *To say the same thing over and over again; to use vain or useless repetitions.*

βαττολογήσητε, 2. pers. plur. 1. aor. subj. of βαττολογέω.

βδέλυγ-μα, μάτος, n. [βδέλυγ, a verbal root of βδελύσσω, "to make loathsome"; in mid., "to feel disgust at, detest, abominate"] ("That at which disgust is felt," etc.; hence) *An abomination, an abominable thing:*—τὸ βδέλυγμα τῆς ἐρημώσεως, *the abomination, or abominable thing, of the desolation,* is probably the heathen Roman army, which, under Titus, captured and plundered Jerusalem, and destroyed the Temple.

βεβάρημένος, η, ον, P. perf. pass. of βάρεω.

βεβηλ-όω -ώ, 1. aor. ἐβεβηλώσα, v. a. [βέβηλ-ος, "unhallowed, profane"] *To make unhallowed; to profane, desecrate.*

**βέβληματι**, perf. ind. pass. of βάλλω.

**βεβλημένος, η, ον**, P. perf. pass. of βάλλω.

\***Βεελζεβούθ**, m. indecl. ("Lord of Flies") *Beelzebub*; the name of a god worshipped by the Philistines; see 2 Kings i. 2. In the Gr. Test. used as the name of the prince of the evil spirits, the same as Satan.

\***Βεελζεβούλ**, m. indecl. ("Lord of Dung") = Βεελζεβούθ; the change of the last member of the word imparts to the name a meaning expressive of contempt for the Philistine God, and perhaps alluding to the connexion between flies and dung or putrid matter of any kind; see Βεελζεβούθ.

\***Βηθανία**, ας, f. (acc. to some, "The House of dates"; aor. to others, "The House of ships") *Bethany* (now *El-Azarieh*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

\***Βηθλεέμ**, f. indecl. ("House of Bread") *Bethlehem*; originally called Ephrath or Ephratah (now *Beit Lahm*); a city in the land of the tribe of Judah, the birth-place of David, and subsequently of

the Saviour Jesus Christ. It was here that the leading events mentioned in the book of Ruth took place.

\***Βηθσαιδά**, n. indecl. ("The House of provisions or food"; — or, "The House of the chase" = "of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

\***Βηθφάγη**, n. indecl. ("The House of unripe figs") *Bethphāgē*; a place on Mount Olivet, between Bethany and Jerusalem.

**βῆ-μα, μάτος**, n. [βαίνω, in the force of "to mount," through root βῆ] ("That which is mounted"; hence) Of a magistrate, etc.: A tribunal, judgment-seat, etc.

(βί-ἄκω, v. a. [βί-α, "force"] To force, constrain, compel). — Pass.: **βί-άζομαι**, (p. βεβίασμαι, 1. aor. ἐβίασθην, 1. fut. βιασθήσομαι), To be forced, to suffer violence.

**βίασ-τής, τοῦ**, m. [for βιαδτής; fr. βιάζω (= βιαδ-σω), "to force"] ("One who forces"; hence) A mighty, strong, or powerful person.

**βιβλ-ιον, ιον**, n. dim. [βιβλος, "a book"] ("A little book"; hence) A scroll of writing; a writing, document, etc.

**βιβλος, ον, ον**. ("The inner

bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book, etc.* :—*βίβλος γενέσεως*, a birth-book, i. e. a family-roll or pedigree.

**βλαστ-άνω**, (f. *βλαστήσω*, p. *βεβλάστηκα*), 1. aor. d.—**βλαστησα**, v. n. Of plants, seeds, etc. : To grow up, to sprout or burst forth, to bud [akin to Sans. root *VRIDH*, "to grow"].

**βλασφημ-έω -ώ**, (f. *βλασφημήσω*, p. *βεβλασφήμηκα*), 1. aor. ἐβλασφήμησα, v. a. and n. [*βλάσφημος*, "speaking profanely"] 1. Act. : To speak profanely of or about; to blaspheme. — 2. Neut. : To speak profanely or blasphemously; to blaspheme.

**βλασφημ-ϊα, īas**, f. [*βλασφημ-έω*, "to blaspheme"] A blasphemy, blasphemy;—at xii. 31 with Objective Gen.;—at xxvi. 65 with Subjective Gen.

**βλέπω**, f. *βλέψω*, (p. *βέβλεφα*), v. a. and n. : 1. Act. : a. To see or behold an object.—b. To look on or at.—2. Neut. : a. To possess the faculty of sight, to see.—b. Imperat. pres. plur. : *βλέψετε*. See, i. e. take heed, beware; xxiv. 4.

**βλέπων, ουσα, ον**, P. pres. of *βλέπω*.

**βληθείς, εῖσα, ἐν**, P. 1. aor. pass. of *βάλλω*.

**βληθῆ**, 3. pers. sing. 1. aor. subj. pass. of *βάλλω*.

**βληθῆναι**, 1. aor. inf. pass. of *βάλλω*.

**βληθήσομαι**, 1. fut. ind. pass. of *βάλλω*.

**βληθῆται**, 2. pers. sing. 1. aor. imperat. pass. of *βάλλω*.

**βο-άν -ῶ**, (f. *βοήσω*, p. *βεβόηκα*), 1. aor. *ἐβόησα*, v. n. To cry, or call, out [akin to Sans. root *HVE*, "to call"].

**βοηθ-έω -ώ**, (f. *βοηθήσω*, p. *βεβοήθηκα*), 1. aor. *ἐβοήθησα*, v. n. [*βοηθός*, "an aider"] ("To be a *βοηθός*"; hence) With Dat. : To aid, assist, help, succour, a person.

**βόθυνος, ον, μ.** A hole dug in the ground, a pit.

**\*Βοός**, m. indecl. (prps. "Firmness") *Booz* (called in Old Test. "Boaz"); a son of Salmon by Rahab (cf. Joshua, vi. 25), the husband of Ruth (Ruth iv., etc.), and an ancestor of Joseph, the husband of the Virgin Mary; i. 5.

**βό-σκω**, (f. *βοσκήσω*), v. a. ("To nourish"; hence) 1. Act. : Of animals as Object: To drive to pasture, feed, tend. — 2. Mid. : *βόσκομαι*, ("To nourish one's self"; hence) Of animals as Subject: To feed, graze [akin to Sans. root *PÂ*, "to nourish"].

**βούλ-ομαι**, f. *βουλήσομαι*, p. *βεβούλημαι*, 1. aor. *ἐβούληθην* and *ἡβούληθημι*, v. mid.

*To will, wish, desire* [root βούλ (= βολ), akin to Sans. root वृति, “to choose”].

βρέχω, (f. βρέξω), 1. aor. ἐβρεξα, v. a. : 1. *To rain, pour down as rain.*—2. Impers. : βρέχει, *It rains, i. e. the rain falls* [akin to Sans. root वृश्णि, “to rain”].

βροχή, ḥ̄s, f. [for βρεχή; fr. βρέχω, “to rain”] *Rain.*

βρυγ-μός, μοῦ, m. [for βρυκ-μός; fr. βρύκω, “to gnash” the teeth] *A gnashing of the teeth.*

βρῶ-μα, μάτος, n. [βρω, root of βι-βρώ-σκω, “to eat”] (“That which is eaten”; hence) *Food*;—at xiv. 15 in plur.

βρῶ-σις, σεως, f. [id.] (“An eating”; hence) *Rust, corrosion*, as eating away metals, etc.

γαλήνη, ηs, f. *Stillness of the ocean; a calm.*

\*Γαλιλαία, as, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phœnicia and Coelē-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphtali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of

Tyre:—ἡ θάλασσα τῆς Γαλιλαίας, *the sea of Galilee*, a great inland sea or lake in the N. of the Holy Land; see also Γεννησάρετ.—Hence, Γαλιλαῖος (for Γαλιλαῖος), a, or, adj. *Of, or belonging to, Galilee; Galilean.*—As Subst.: Γαλιλαῖος, ον, m. *A man of Galilee; a Galilean* [“a circle or circuit”; the term Ερετζ ḥagdill, “Land of the circle or circuit,” being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned].

Γαλιλαῖος, α, ον, Γαλιλαῖος, ον; see Γαλιλαία.

γάμ-έω -ώ, f. γάμησω, p. γεγάμηκα, 1. aor. ἐγάμησα and ἔγημα, v. a. Of a man as Subject: *To marry a woman* [akin to Sans. root जाम, an old form of यम, “to tame”; and, in some combinations, “to marry”].

γάμ-ος, ον, m. [γαμ-έω, “to marry”] 1. *A marriage, a wedding.*—2. *A marriage-feast, wedding-feast.*

γάρ (usually the second word in a clause; but at ii. 6, in the third place), conj.: 1. *For.*—2. *In fact, indeed.*

γαστήρ, τέρος τρός, f. (“The belly”; also) *The womb*:—ἐν γαστρὶ ἔχειν, (*to hold in the womb*; i. e.) *to be pregnant, or with child* [akin to Sans.

*jaṭhara*, "the belly, the womb".

γε, enclitic particle: *At least, indeed, at any rate* [probably akin to Sans. *gā* or *gād*, an old pronominal base].

γένοντα, perf. ind. of *γίνομαι*.

\*Γέέννα, ης, f. *Gehenna* [changed from Hebr. *Gē Hinnōm*, "The Valley of Hinnom," lying on the western and southern sides of Jerusalem. It was here that the Israelites, when they fell into idolatry, offered their children as burnt sacrifices to Moloch, or Molech, the god of the Ammonites; 2 Kings xvi. 3; 2 Chron. xxxiii. 6, etc. When Josiah had put an end to this idolatrous practice (2 Kings xxiii. 10), the carcases of animals and malefactors were thrown into this valley, and unclean things of every kind were burnt in it. Hence] *The place of eternal punishment; hell*.

\*Γεθσημάνη, n. indecl. ("Oil-press or Oil-vat") *Gethsemane*; the name of a country-house or estate near the Mount of Olives.

γέμω (only found in pres. and imperf.), v. n. *To be full; to be filled*;—at xxiii. 27 folld. by Gen.;—at xxiii. 25 folld. by *δε* with Gen.

γεν-εῖ, εῖς, f. [*γεν*, root of *γίνομαι*: Of persons, "to be

born"] ("A being born, birth"; hence) 1. Sing.: *A generation*; i. e. the persons living at a certain time.—2. Plur.: *Generations*; i. e. steps, or successions, in genealogical descent; i. 17.

γενέσθαι, 2. aor. inf. of *γίνομαι*.

γενέστα, ὡν; see *γενέστιος*.

(γενέσ-τος, ἵον, adj. [*γένεσ-*ις, "birth"] *Of, or belonging to, one's birth; natal*.—As Subst.:) γενέστα, ὡν, n. plur. ("A birth-day feast"; hence) *A birth-day*.

γέν-εστις, ἔστεως, f. [*γεν*, root of *γίνομαι*, "to be born"] ("A being born"; hence) *Birth*.

γενηθήτω, 3. pers. sing. 1. aor. imperat. pass. of *γίνομαι*.

γενήσομαι, fut. ind. of *γίνομαι*.

γεν-ν-άω -ῶ, f. *γεννήσω*, p. *γεγέννηκα*, 1. aor. *ἐγέννησα*, v. a. [root *γεν* (see *γενεῖ*) with *ν* doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget*.—b. Of a mother: *To bear, bring forth*.—2. Pass.: *γεν-ν-άωμαι* -ῶμαι, p. *γεγέννημαι*, 1. aor. *ἐγεννήθην*: *Of a child: To be born*.

γέννη-μα, μάτος, n. [for *γενν-δ-μα*; fr. *γενν-δ-ω*, "to bring forth"] ("That which is brought forth"; hence) 1. *Offspring, child*;—at iii. 7;

xii. 34; xxiii. 33 applied to the young of vipers.—2. Of the vine: *Produce, fruit.*

\*Γεννησαρέτ, n. indecl. (prps. "Haplike") *Gennesaret* (a corruption of Hebrew *Chinnereh* or *Cinneroth*; see Num. xxxiv. 11; Josh. xiii. 27; xi. 2); an extensive district of country on the borders of the lake of Tiberias, which was also called the sea of Galilee, and the lake of Gennesaret. The modern name of this sea is Bahr-al-Tabarieh.

γεννη-τός, τή, τόν, adj. [for γεννα-τός; fr. γεννάω, "to bear, bring forth"; see γεννάω, no. 1. b.] With Gen.: *Brought forth by, born of.*

γενόμενος, η, ον, P. 2. aor. of γίνομαι.

γένωμαι, 2. aor. subj. of γίνομαι.

Γεργεσ-ηνοί, ὁν, m. plur. [Γέργεσ-α, "Gergesa," supposed to have been a town on the E. side of the Lake of Galilee, within the district or territory of Gadāra] *The people of Gergesa; the Gergesenes;* viii. 28.—N.B. The reading Γεργεσηνῶν at the above-named place is generally held to have crept into the Text in the place of Γαδαρηνῶν or Γερασηνῶν:—Gadāra was a large and strongly fortified city on the E. side of the Lake of Gennesaret; and Gerāsa

was a celebrated city on the E. borders of Persæa, amongst the mountains of Gilead, and about twenty miles E. of the Jordan. As to the origin of Gergesa, it is seemingly connected with Hebrew *Girgash* (= prob. "clay soil"), a region of Canaan. In Gen. x. 16 mention is made of "the Gergashite."

(γεύ-ω, f. γεύσω), 1. aor. έγευσα, v. a.: 1. Act.: *To give a taste of.*—2. Mid.: γεύ-ομαι, f. γεύσομαι, 1. aor. έγευσάμην, (p. pass. in mid. force, γέγευμαι), v. mid. ("To give one's self a taste of"; i.e.) With Gen.: *To taste something:*—γεύεσθαι θανάτου, *to taste death;* i. e. *to experience death, to die;*—at xxvii. 34 supply αὐτοῦ (= ὅκους μετὰ χολῆς μεμιγμένου) after γευσάμενος [akin to Sans. root JUŚH, "to enjoy"].

γε-ωργ-ός, ὁν, adj. [for γε-εργ-ός; fr. γέ-α (= γῆ), "the earth, soil"; obsol. ἔργ-ω, "to work"] ("Working the earth or soil"; hence) *Tilling, or cultivating, the ground.*—As Subst.: γεωργός, ον, m. *One who tills the soil, etc.; a tiller of the ground, a husbandman.*

γῆ, γῆς, f.: 1. *Earth, as opp. to "heaven."*—2. *Land, as opp. to sea.*—3. *A land, country.*—4. *The ground.*—5. *Soil, or earth, in which seeds,*

*etc.*, are sown.—**6. Earth**, for “persons living on the earth”; v. 13.

γίνεσθε, 2. pers. plur. pres. imperat. of γίνομαι; vi. 16.

γίνομαι, γίγνομαι, f. γενήσομαι, p. γέγονα, 2. aor. ἐγενόμην; also in pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενηθῆσομαι), v. mid. (“To come into being”; hence, “to be born”; hence) 1. Of persons: *To be made, formed, or created.*—2. a. *To happen, come to pass, take place, occur.*

—b. Impers.: ἐγένετο, *It came to pass, etc.; it befell or happened.*—3. Of time: *To arrive, be present, have come.*—4.

With predicate: *To be, or become, something.*—5. Like εἰμί, *To be.*—With εἰς, “for”: *To be for something; i. e. to be made;* xxi. 42.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite verb: εἰμί alone is thus employed; see εἰμί [reduplicated, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, “to be born”; also, “to become, take place”].

γι-νά-σκω, γι-γνά-σκω, f. (γνώσω), γνώσομαι, p. ἔγνωκα, 2. nor. ἔγνων, (imperat. γνῶθι, subj. γνῶ, γνῷσ, γνῷ, opt. γνοίην, inf. γνῶναι, part. γνών), v. a.: 1. Act.: a. *To perceive, mark, observe, understand, learn.*—

b. In past tenses: (“To have perceived,” *etc.*; hence) *To know.*—c. *To know carnally.*

—2. Pass.: γι-νά-σκομαι, γι-γνά-σκομαι, p. ἔγνωσμαι, 1. aor. ἐγγάσθην, 1. fut. γνωσθῆσομαι, *To be made known, to become known;* x. 26 [root γνω, akin to Sans. root JÑĀ, “to know”; cf. Lat. no-sco (old form gno-sco), Eng. “know”].

γνούς, γνοῦσα, γνόν, P. 2. aor. of γινώσκω.

γνῶναι, 2. aor. inf. of γινώσκω.

γνωσθῆσομαι, fut. ind. pass. of γινώσκω.

γνώτω, 3. pers. sing. 2. aor. imperat. of γινώσκω.

γογγ-ūλω, (f. γογγύσω), 1. aor. ἐγόγγυσα, v. n. *To mutter, murmur* [akin to Sans. root GUŃJ, “to buzz”].

\*Γολγοθᾶ, n. indecl. (“A skull”) *Golgotha*; a place near Jerusalem, where criminals were put to death, and in which their bones were permitted to lie unburied.

\*Γόμορρᾶ, ᾱν, n. plur. (prob. “submersion”) *Gomorrha*; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24.

γόνατα, acc. plur. of γόνυ. γον-εύς, ἄν, m. [γον-δεω (= γεννάω), “to beget”] (“A begetter”; hence, “a father”; hence) Plur.: *Parents.*

**γόνυ, ἄτος** (Dat. Plur. γόνδσι), n. **A knee** :—γόνατα τιθέναι, (*to place, i. e.*) *to bend the knee* in token of homage [akin to Sans. *jánu*, “a knee”].

**γονύπετ-όω** -ώ, 1. aor. ἐγονυπέτησα, v. a. [**γονυπετ-ής**, “falling on the knees”] *To fall on the knees to or before.*

**γονύπετήσας, ἄσα, αν,** P. 1. aor. of **γονυπετέω**.

**γονυπετών, οὐσα, οῦν,** contr. part. pres. of **γονυπετέω**.

**γράμματ-εύς, ἔως,** m. [**γράμμα**, **γράμματ-ος**, “a written character, a letter”] (“He who attends to **γράμμα**”; hence, “a writer or copyist”; hence) Among the Jews after the return from the captivity: 1. **A scribe**; i. e. one whose office it was to expound the Law as well as to transcribe it. —2. Plur. : In connexion with ἀρχιερεῖς or πρεσβύτεροι, *The Scribes*, who were members of the Sanhedrim.

**γράφ-ή, ἡς,** f. [**γράφ-ω**, “to write”] (“That which is written”; hence) Sing. and Plur. : With definite article : *The Scripture or Scriptures*; i. e. the inspired writings.—In St. Matthew’s Gospel found only in plur.

**γράψω, f. γράψω, p. γέγραψα,** 1. aor. **ἔγραψα**, v. a. : 1. *To write*.—2. Impers. perf. ind. pass. : **γέγραψται**, *It is written in the Scriptures*.—Pass. :

**γράφομαι, p. γέγραμμαι,** (1. aor. **ἔγραφθην**), 2. aor. **ἔγραφην**.

**γρηγορ-όω** -ώ, 1. aor. **ἐγρηγόρησα**, v. n. [late pres. fr. **ἐγρήγορ-α**, perf. of **ἐγείρω**, “to rouse”] (“To rouse one’s self”; hence) 1. *To watch, to be watchful*.—2. Mentally : *To watch, to be vigilant*.

**γρηγορῆσαι,** 1. aor. inf. of **γρηγορέω**.

**γυμνός, ἡ, ὁν,** adj. *Naked, without clothing*.

**γύναι,** voc. sing. of **γυνή**.

**γυναικός, γυναικί,** etc., gen. and dat. sing. of **γυνή**.

**γύν-ή, αὐκός,** f. (“She who brings forth”; hence) 1. **A woman**.—2. **A wife** [akin to Sans. root JAN, in transitive force, “to bring forth”].

**γωνία, ἵας,** f. **A corner, angle**.

\***Δαβίδ,** m. indecl. (“Beloved”) *David*; king of the Jewish nation, the son of Jesse, and an ancestor of Christ.

**δαίμον-ίζομαι,** 1. aor. **ἐδαίμονίσθην**, v. pass. [**δαίμων**, **δαίμον-ος**, “a demon or devil”] *To be possessed, or afflicted, by a devil or devils*.

**δαίμον-ίον, ιον,** n. (dim. only in form) [**δαίμων**, **δαίμον-ος**; see **δαίμων**] **A demon or devil**.

**δαλ-μων, μονος,** m. [**δαλ-ω**, “to distribute, apportion”] (“A distributor or apportioner”)

of one's lot; hence, "a deity"; hence, "a genius or tutelary spirit"; hence) *A demon, evil spirit, devil*;—so, always, in Gr. Test.

**δάκ-***ρυ*, *ρύος*, n. ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root **DAṂC**, or **DAQ**, "to bite"; cf. Lat. *lacrima*, old form *dac-rima*].

**δάκτυλος**, *ου*, m. *A finger.*

**δάν-***εῖζω*, (f. *δανείσω*, p. *δε-*  
*δάνεικα*), v. n. [*δάν-**os*, "money lent" on usury] 1. *To lend money on usury*.—2. Mid.: (*δάν-**εῖζομαι*, f. *δανείσομαι*, p. pass. in mid. force, *δεδάνεισμαι*), 1. aor. *ἔδαγεισάμην*, *To have money lent to one's self, to borrow.*

**δάν-***ειον*, *ειου*, n. [id.] ("A thing pertaining to *δάνος*"; hence) *A loan.*

**δανείσασθαι**, 1. aor. inf. mid. of *δανείζω*.

\***Δανιήλ**, m. indecl. ("God is Judge") *Daniel*; the fourth of the greater prophets. He was of either royal or noble descent (see Dan. i. 3), and was carried captive to Babylon in the third year of Jehoiakim king of Judah, i. e. about B.C. 606-604. For further accounts of him see his prophetic writings.

**δέ**, conj.: 1. *And, also*.—2. *But*; see *μέν*.

**δεδεμένος**, *η*, *ον*, P. perf. pass. of *δέω*.

**δεδόματι**, perf. ind. pass. of *δίδωμι*.

**δέη**, subj. of *δεῖ*; see *δεῖ*.

**δεήθητε**, 2. pers. plur. 1. aor. imperat. of *δέοματι*.

**δέει**, imperf. *ἔδει*, subj. *δέη*, (οἰ t. *δέοι*), inf. *δεῖν*, part. *δέον*, (f. *δεήτει*, 1. aor. *ἔδέσσει*), v. n. impers. [formed partly fr. *δέω*, "to bind"; partly from *δέω*, "to need"] *It is binding or necessary; it is needful.*

**δείκ-***νῦμι* (*δείκ-**νῦω*), f. *δείξω*, (p. *δέδειχα*), 1. aor. *ἔδειξα*, v. a. *To show* [akin to Sans. root **DI**C, "to show"].

**δει-***λός*, *λή*, *λόν*, adj. [for *δειδ-**λός*; fr. *δειδ-**ω*, "to fear"] ("Fearing"; hence) *Filled with fear, fearful, timorous, terrified, etc.*

**δεῖνα** (Gen. *δείνατος* and *δεῖνος*; Dat. *δείνατι* and *δεῖνι*; Acc. *δεῖνα*), pron. of all genders; *Such an one, a certain one; a certain thing.*

**δειν-***ώς*, adv. [*δειν-**ōs*, "dreadful"] ("After the manner of the *δεινός*"; hence) *Dreadfully, terribly, etc.*

**δεῖξον**, 1. aor. imperat. of *δείκνυμι*.

**δεῖπνον**, *ου*, n. *A meal, whether dinner or supper.*

**δέκα**, num. adj. indecl. *Ten.*

—As Subst.: **δέκα**, *Ten persons, ten*—*οἱ δέκα, the ten*; i. e. the ten Apostles, exclusive

of the two brothers James and John; xx. 24 [akin to Sans. *daça*, "ten"].

**Δεκά-πολις**, *εως*, f. [δέκα, "ten"; πόλις, "a city"] ("Ten-city") *Decapolis*; a district of Palestine, which took its name from its containing within its limits ten cities. Of these the names are variously stated by different writers. According to the more generally received opinion, they were Canatha, Damascus, Dios, Hadrā, Gerāsa (or Galāsa), Hippo, Pella, Philadelphia, Scythopolis, Raphāna.

**δεκά-τέσσαρες**, *τέσσαρα*, num. adj. plur. [δέκα, "ten"; τέσσαρες, "four"] ("Ten and four"; i. e.) *Fourteen*.

**δένδρον**, *ον*, n. *A tree* [probably, like δρῦς, akin to Sans. *dru*, "a tree"].

**δέξασθαι**, 1. aor. inf. of δέχομαι.

**δέξηται**, 3. pers. sing. 1. aor. subj. of δέχομαι.

**δεξ-ίος**, *id*, *ἴον*, adj. *Right*, as opposed to "left."—Adverbial expression: ἐκ δεξιῶν, *on the right*.—As Subst.: **δεξιά**, *ᾶς*, f. *The right hand* [akin to Sans. *daksh-a*].

**δέομαι**, f. δεήσομαι, 1. aor. δεήθην, v. mid. ("To want, need," etc.; hence) With Gen. of person: *To beg, entreat a person to do something*.

**δερμάτ-ίνος**, *ίην*, *ἴον*, adj.

[δέρμα, δέρματ-ος, "a skin"; hence, "leather," as being a prepared skin] ("Of, or pertaining to, δέρμα"; hence) *Of leather: Made, or consisting, of leather; leather-, leathern-*.

**δέρω**, (f. δερῶ), 1. aor. ξ-δειρα, v. a. ("To skin, flay"; hence) *To beat, or scourge, severely* [akin to Sans. root DR̥, "to divide, to tear"].

**δεσμ-εύω**, v. a. [δεσμ-ος, "a bond or fetter"] ("To use a δεσμός to"; hence) *Of things as Object: To bind, or fasten, together; to tie up*.

(**δεσμ-ίος**, *ἴα*, *ἴον*, adj. [id.] ("Of, or pertaining to, δεσμός"; hence) *In bonds, fettered*.—As Subst. :) **δεσμός**, *ον*, m. ("One who is in bonds," etc.; hence) *A prisoner*.

**δεσμωτήρ-ίον**, *ἴον*, n. [for the formation of this word, a subst. δεσμώτηρ, δεσμώτηρ-ος (= δεσμώτης, *ον*) "a prisoner" is required, though not found in Lexicons] ("A thing pertaining to a δεσμώτηρ"; hence) *A prison*.

**δεῦρο**, adv. As a particle denoting exhortation, etc.: *Come!*

**δεῦτε**, adv. As a particle denoting exhortation, etc.: *Come! come now!*

**δεύ-τερος**, *τέρα*, *τερον*, adj. *Second*.—Adverbial expression: ἐκ δευτέρου, *a second time*, xxvi. 42; see ἐκ, no. 13 [prob. akin to δύο, "two"].

**δέχ-ομαι**, (f. δέξομαι), p. δέδεγμα, 1. aor. ἐδεξάμην, v. mid. : 1. *To receive, take, etc.* —2. Of persons : *To receive with hospitality, to entertain.* —3. Of a statement, etc. : *To accept, give ear to, receive, believe, etc.* [akin to Sans. root DAGH, “to attain”].

**δέω**, f. δήσω, (p. δέδεκα), 1. aor. ἔδησα, v. a. *To bind, tie, fasten.* —Pass. : p. δέδεμαι, 1. aor. ἔδέθην, (l. f. δεθῆσομαι) [probably akin to Sans. root DÂ, “to bind”].

**δῆ**, adv. With pronouns : To mark the person or thing strongly : *Plainly, truly, evidently, indeed, etc.*

**δῆ-λος**, λη, λον, adj. *Clear, manifest, plain, evident* [akin to Sans. root D!, “to shine”; and so, literally, “shining”].

**δηνάριον**, ou, n. [The Greek form of the Lat. *denarius*] *A denarium or denarius; a Roman silver coin containing originally ten asses (whence its name, as a “ten-as” piece), afterwards sixteen, and equal to about 8*s.d.* English. Its currency in Judaea in the time of our Saviour was owing to the fact that the Romans were at this time masters of the country, and governed it by a magistrate sent from Rome.*

**δήσως**, ἄσα, av., p. 1. aor. of δέω.

**δήσατε**, 2. pers. plur. 1. aor. imperat. of δέω.

**δήσῃ**, δήσῃς, δήσητε, 3. and 2. pers. sing., and 2. pers. plur., 1. aor. subj. of δέω.

**διά**, prep. gov. gen. and acc. : 1. With Gen. : a. Locally : *Through.* —b. Of time : *Throughout, during.* —c. On account of, for the sake of, for. —d. *Through, by means of, by.* —2. With Acc. : a. *Through, in consequence of, owing to.* —b. On account of, for the sake of, for. —c. Because of, by reason of [akin to Sans. dva, “two”].

**(δια-βλέπω)**, f. διά-βλέψω, v. a. [διά, in “strengthening” force; βλέψω, “to see”] With Inf. : *To see thoroughly or clearly how to do, etc.*

**διάβολ-ος**, ou, m. [for διδ-βαλ-ος; fr. διαβάλ-λω, “to accuse falsely”] *A false accuser, a slanderer; an epithet of Satan.*

**διάθη-κη**, κης, f. [διάτιθημι, in mid. force of “to arrange, or settle, mutually”; through διαθη, verbal root of διατίθημι (διά; θη, root of τι-θη-μι)] (“That which is arranged, or settled, mutually,” i. e. between two parties; hence) *A covenant, compact, agreement.*

**διάκον-έω -ῶ**, f. διάκονήσω, (p. δεδιηκόνηκα), 1. aor. (late) διηκόνησα, v. n. [διάκον-ος, “a

**servant**"] ("To be a διάκονος"; hence) 1. Alone : *To be a servant; to serve, minister.*—2. With Dat. of person : *To minister unto; to wait, or attend, on; to do service to, to serve.*—Pass. : διάκον-έσθαι -ούματι, (p. δεδιάκονημα), 1. aor. διήκονηθην.

**διάκονος, ου, m.** *A servant, attendant, minister.*

**διάκριθητε,** 2. pers. plur. 1. aor. subj. pass. (in mid. force) of διάκρινω.

**δια-κρίνω, (f. διακρίνω),** 1. aor. διέκρινα, v. a. [διά, "between"; κρίνω, "to judge"] ("To judge between"; hence) 1. Act. : *To distinguish, to discern.*—2. Mid. : δια-κρίνομαι, 1. aor. pass. in mid. force, διεκρίθην : With accessory notion of hesitation : *To hesitate, doubt, etc., in forming a decision, etc.*

**διά-κωλύω, f. διάκωλυσω,** v. a. [διά, in "strengthening" force; κωλύω, "to hinder"] *To hinder, prevent.*

**διαλλάγηθε,** 1. aor. imperat. pass. of διαλλάσσω.

(δι-αλλάσσω, Attic δι-αλλάττω, f. διαλλάξω, p. δι-ήλλαχα, v. a. [δι-ά, "between"; διλλάσσω, "to change"] "To change between" two or more persons; hence, "to interchange, exchange"; hence, "to change enmity to friendship"; i. e.) *To reconcile per-*

*sons.—Pass.:(δι-αλλάσσομαι, Attic δι-αλλάττομαι), 1. aor. διηλλάχθην, (1.fut. διαλλαχθήσομαι).*

**διάλογος-ίζομαι** and **διάλογίζομαι**, (διάλογομαι, p. διαλελόγισμαι), v. mid.: 1. [διάλογος, "talk, conversation"] ("To hold διάλογος"; hence) *To talk, converse, or discourse about; to dispute.*—2. [διά, in "strengthening" force; λογίζομαι, "to reason"] *To reason, argue, turn over in the mind, etc.*

**διάλογισ-μός, μοῦ, m.** [for διάλογιδ-μός; fr. διαλογίζομαι (= διαλογίδ-σομαι), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, deliberation, etc.*

**διά-μερίζω, 1. aor. διεμέρισα,** v. a. [διά, "between"; μερίζω, "to part or divide"] 1. Act. : *To part, or divide, between or among.*—2. Mid. : διά-μερίζομαι, 1. aor. διεμερίσαμην : Of several Subjects : *To part, or divide, between or among themselves, etc.*

**διάνο-ια** (quadrisyll.), *(as, f. [διανο-έσθαι, "to think over, meditate"] ("A thinking over"; hence) *Thought, the faculty of thought, mental powers, mind.**

**διά-παντός,** adv. [διά, "through"; παντός, gen. of πᾶς, "all"] ("Through all";

hence) Of time: *Continually, ever, at all times, always.*

**διάπεράσας**, ἀστ, αν, P. 1. aor. of διάπεράω.

**διά-περάω -περῶ**, (f. διάπεράσω), 1. aor. διεπέράσα, v. n. [διά, in "strengthening" force; περάω, "to cross over"] *To cross over, go quite across.*

(δι-αρπάζω), f. διαρπάσω (and διαρπάσομαι, p. διήρπακα), 1. aor. διήρπάσα, v. n. [διά, denoting "completeness"; ἀρπάζω, "to plunder"] *To plunder completely or utterly; to spoil, etc.*

**διαρπάσαι**, 1. aor. inf. of διαρπάζω.

**διαρπάσω**, fut. ind. of διαρπάζω.

(διά-ρ-φήγνυμι, p. διέρ-ρηχα), 1. aor. διέρρηξα, v. a. [διά, "through"; φήγνυμι, (with ρ doubled); of garments, "to tear," etc.] *To tear through or asunder; to rend.*

**διά-σκορπίζω**, 1. aor. διεσκόρπισα, v. a. [διά, in "strengthening" force; σκορπίζω, "to scatter"] *To scatter completely, to disperse, etc.—Pass.: διασκόρπισμαι, 1. aor. διεσκόρπισθην, 1. f. διασκόρπισθσομαι;—at xxvi. 31 διασκόρπισθσεται has for its Subject a neut. nom. plur.*

**διασκόρπισθσομαι**, 1. fut. ind. pass. of διασκόρπιζω.

(διά-στέλλω, f. διαστελῶ,

v. a. [διά, "apart"; στέλλω, "to place or set"] *To place, or set, apart"; hence, "to arrange, set in order"; hence, "to order."—) Mid.: διαστέλλομαι, 1. aor. διεστελλάμην: With Dat.: *To order, enjoin, command, as one's own especial act.**

**διά-στρέφω**, (f. διαστρέψω), 1. aor. δι-έστρεψα, v. a. [διά, "in different directions"; στρέφω, "to turn"] *("To turn in different directions; to twist about"; hence) Morally: *To pervert, etc.—Pass.: (διά-στρέφομαι), p. διέστραμμαι:—Part. perf. *Perverted* = *perverse.***

(διά-σώζω, f. διά-σώσω), 1. aor. δι-έσωσα, v. a. [διά, "augmentative" force; σώζω, "to save"] 1. *To save completely, to keep quite safe, to preserve.—2. Pass.: (διάσώζομαι), 1. aor. διεσώθην, *To recover from an illness; to be made, or become, perfectly whole or well.**

**διά-τάσσω** (Attic διάταττω, f. διά-τάξω), 1. aor. δι-έταξα, v. n. [διά, in "strengthening" force; τάσσω, in force of "to appoint, order"] *With Dat. of person: *To give commands, or orders, to; to command, order, etc.**

**διά-τι**, adv. [διά, "on account of"; τι (neut. acc. sing. of τίς, "who, what"), "what"]

(“On account of what”; i. e.)  
*Why, wherefore.*

**διά-φέρω**, (f. διά-οίσω and διά-οίσομαι, 2. aor. διά-ήνεγκον), v. n. [διά, “apart”; φέρω, “to bear or carry”] (“To bear, or carry, apart”; hence, in neut. force, “to bear, etc., one’s self, or be, apart” from some other object; hence, to “differ” from; hence) In good sense: Folld. by Comparative Gen.: *To be better than, to surpass or exceed in value, etc.*;—at xii. 12 folld. also by Dat. of measure or degree.

**διά-φημῖσθω**, f. (*διαφημίσω*), 1. aor. διεφήμιστα, v. a. [διά, “in different directions”; φημῖσθω, “to spread a report”] (“To spread a report in different directions”; hence) 1. With Acc. of person: *To spread a report abroad about.*—2. Of a report, etc., as Object: *To spread far and wide; to spread abroad.*—Pass.: 1. aor. διεφημίσθη.

**διδάσκαλ-ία**, ias, f. [διδάσκαλ-ος, “a teacher”] (“A thing pertaining to a διδάσκαλος”; hence, “teaching”; hence) Of religious subjects: *Doctrine*;—at xv. 9 in plur.

**διδάσκ-ἄλος**, ἄλον, m. [διδάσκω, “to teach”] *A teacher.*—In St. Matthew always used of Christ, except at x. 24, 25.

**διά-σκω**, f. διδάξω, (p.

δεδιδάχα), 1. aor. ἐδιδάξα, v. a. and n.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to*;—for *ἥν διδάσκων* see εἰμί.—b. Of things as Object: With double Acc.: *To teach something as, or for, something.*—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root *DAQ*].

**διά-δάχ-ή**, ἡs, f. *Teaching, instruction* [id.; cf. δε-διά-δάχ-α, perf. of διδάσκω; see διδάσκω].

**διδόναι**, pres. inf. of διδώμι.  
**διδου**, 2. pers. sing. pres. imperat. of διδώμι, as if from a contracted form διδόω.

**δι-δραχμ-ος**, ov, adj. [for δίσ-δραχμ-ος; fr. δίs, “twice”; δραχμ-ή, “a drachma”] *Of or pertaining to (twice a drachma=) a double drachma.*

—As Subst.: **διδραχμον**, ov (sc. ἀργυρίον), n. *A double drachma*; used at xvii. 24 to designate the *half-shekel* which each Jew was required to pay annually towards defraying the general expenses connected with the Temple at Jerusalem.

**διά-δω-μι**, f. δώσω, p. δέδωκα,  
 1. aor. (only in indic.) ἐδώκα,  
 2. aor. ἐδων, v. a.: 1. a. With Acc. of thing and Dat. of person: *To give something to some one, to bestow something on some one*;—at xxvi. 26 supply *αὐτόν* (= τὸν ἄρτον)

after ἐκλάσει καὶ ξύδεον;—at xix. 21 supply αὐτά (= τὰ ἵχερχοντα) after δός. — In Pass. constr.: i. e. where the Object of the act. verb becomes the Subject of the pass. verb; xii. 39; xxviii. 18, etc.—b. Impers. Pass.: (a) δοθήσεται, *It shall be given*, i. e. a gift shall be given; vii. 7; the Subject (*δῶρον*) being comprised in the meaning of the verb; cf., also, xxv. 29;—but at x. 19 δοθήσεται has for its Subject the clause τί λαλήσετε. —(b) δέδοται, *It has been given*; xix. 11; where the Subject must be supplied from the preceding context; viz. χωρεῖν τὸν λόγον τοῦτον.—2. Without nearer Object: *To give, make a gift, bestow*; v. 42; x. 8.—3. Without Dat. of person: *To give, bestow*; xx. 23; where the clause τὸ δὲ καθίσαι . . . μου is the Object of δοῦναι.—4. *To give, supply, furnish, provide, whether mentally or physically*;—at xiv. 16 without Object, and folld. by Inf. in force of Lat. Gerund in dum with ad:—δότε αὐτοῖς ψυχῆις φαγεῖν, *give ye (something) unto them to eat*; i. e. (ad edendum) for the purpose of eating; cf., also, xxv. 35; xxvii. 34.—5. With double Acc.: *To give something as, or for, something*; xvi. 26; xx. 28.—6. With ἐκ

and its case, instead of a simple Partitive Gen., as Object: *To give some, or a portion, of*; xxv. 8.—7. Of tribute, etc.: *To give, pay, render*; xxii. 17.—8. Of wonders, etc.: a. *To give, to foretell, predict*.—b. *To show, exhibit*.—9. Of a signal, token, etc.: *To give, furnish, supply*, etc.; xxvi. 48.—10. Of the soil as Subject: *To give, give forth, yield, produce*; xiii. 8.—11. Of the moon as Subject: *To give, give forth, light*; xxiv. 29.—12. With Acc. of thing and Dat. of person: *To give over, or up, to; to place in the hands or possession of*; xxv. 28; where supply αὐτό (=*τὸ τάλαντον*) after δότε.—Pass.: δι-δο-μαι, p. δέδομαι, 1. aor. ἐδέθην, 1. fut. δοθήσομαι [lengthened and strengthened fr. root δο, akin to Sans. root DÂ, “to give”].  
δι-εγέιρω, 1. aor. διήγειρα, v. a. [δι-ά, in “intensive” force; εγέιρω, “to wake”]  
*To wake thoroughly, to arouse.*  
—Pass.: δι-εγέρομαι, 1. aor. διηγέρθην.

διεγέρθεις, εῖσα, ἐν, P. 1.  
aor. pass. of διεγέρω.

δι-έξοδος, εξόδου, f. [δι-ά, “through”; ἔξοδος, “a way out”] (“A way through and out”; hence) *A passage, outlet*.

διεπέρασα, 1. aor. ind. of διάπεράω.

**διέρχομαι**, f. διελεύσομαι,  
p. διελήλυθα, 2. aor. διῆλθον,  
v. mid. [δι-ά, “through”;  
έρχομαι, “to come or go”]

*To come or go through.*

**διεσκόρπισα**, 1. aor. ind. of  
διασκορπίζω.

**διεστραμμένος**, η, ον, P.  
perf. pass. of διαστρέφω.

**διεσώθην**, 1. aor. ind. pass.  
of δισώζω.

**δι-ετ-ής**, ἐς, adj. [δι (= δις),  
“twice”; ἔτ-ος, “a year”]  
("Pertaining to a year twice  
over"; hence) *Two years old;*  
—at ii. 16 supply παιδός with  
διετοῦς.

**δίκαιος**, αῖα, αἰον, adj. [δίκη,  
“right, law”] (“Pertaining  
to δίκη”; hence) 1. In re-  
ference to religion: *Observant  
of that which is right in the  
sight of God; obedient to the  
law of God; just, righteous.*

—As Subst.: **δίκαιος**, ον, m.  
*One observant of that which  
is right in the sight of God;  
one obedient to the law of God.*

—2. *Right, proper, just, fair,  
equitable.*

**δίκαιο-οσύνη**, οσύνης, f.  
[δίκαιος, “righteous”] (“The  
quality of the δίκαιος”; hence)  
*Righteousness.*

**δίκαιο-ώ -ε**, f. δικαιώσω, 1.  
aor. ἐδικαίωσα, v. a. [δίκαιος,  
“just”] (“To make δίκαιος”;  
hence) *To make just, justify,  
 vindicate.*—Pass.: **δίκαιο-  
σομαι -ούμαι**, p. δεδικαίωμαι,

1. aor. ἐδικαιώθην, 1. fut. δικαι-  
ωθήσομαι.

**δίκτυον**, ον, n. *A net; a  
fishing-net.*

**δι-ό**, conj. [δι-ά, “on ac-  
count of”; ο (neut. of ος),  
“who, which”] (“On account  
of which” thing; i. e.) *Where-  
fore, why.*

**διορύγηναι**, 2. aor. inf. pass.  
of διορύσσω.

**δι-ορύσσω** (Attic δι-ορύττω,  
f. δι-ορύξω), v. a. [δι-ά,  
“through”; ὁρύσσω, “to  
dig”] *To dig through.*—  
Houses in many parts of the  
East were anciently built of  
clay or mud, and had their  
walls of considerable thick-  
ness. The word, therefore,  
when applied to the act of a  
thief, would correspond in  
force with our expression *to  
break through*, the thief using  
in the former instance a spade,  
etc., in the latter house-break-  
ing implements.—Pass.: (δι-  
ορύσσομαι, Attic δι-ορύττ-  
ομαι, p. δι-ώρυγμαι), 1. aor.  
δι-ωρύχθην, (1. fut. δι-ορυχθή-  
σομαι), 2. aor. δι-ωρύγην.

**δι-πλός**, πλή, πλόν, adj.  
[shortened fr. δι-πλό-ος, for  
δι-πλέ-ος; fr. δι (= δις),  
“twice”; πλε = πλη, root of  
πλήθω, “to be full”; and  
πλι-πλη-μι, “to fill”] (“Twice  
full or twice filled”; hence,  
1. *Two-fold, double.*—2.  
Comp.: With Gen.: *Twice*

*as much as, two-fold more than.*

**διπλότερος**, *a, or*; see δι-  
πλός.

(**διστάκω**, f. **διστάσω**), 1. aor.  
ἔδιστάσα, v. n. *To doubt.*

**δι-υλίζω**, v. a. [δι-ά, “thoroughly”; υλίζω, “to strain or filter”] (“To strain, or filter, thoroughly”; hence, as a result) *To strain, or filter, off or out; to get rid of by straining or filtering.*

(**διχ-άζω**. f. **διχάσω**), 1. aor.  
ἔδιχάσα, v. a. [διχ-ά, “apart”] (“To make to be apart”; hence) *To part asunder in a figurative force; to set at variance.*

**δίχασαι**, 1. aor. inf. of  
**διχάζω**.

(**διχ-ο-τομ-έω -ώ**), f. **διχο-**  
**τομήσω**, v. a. [διχ-ά, “asunder, in two”; (ο) connecting vowel; **τομ**, a root of **τέμνω**, “to cut”] *To cut asunder or in two;*—at xxiv. 51 in figurative sense = “to punish with the sternest severity.”

**διψ-άω -ώ**, f. **διψήσω**, (p. **δε-**  
**δίψηκα**), 1. aor. **ἔδιψησα**, v. n.  
and a. [διψ-ά, “thirst”] 1. Neut.: *To thirst.*—2. Act.: *To thirst for in a figurative force; to long for, earnestly desire, have an intense desire for.*

**διώγ-μός**, μοῦ, m. [for διώκ-  
μός; fr. διώκ-ώ, “to pursue”; hence, “to persecute”] *A per-*  
*secuting, persecution.*

**δοθῆναι**, 1. aor. inf. pass. of  
δίδωμι.

**δοθήσεται**, 3. pers. sing. 1. fut. ind. pass. of δίδωμι.

**δοκέω -ώ**, (f. δόξω and δοκ-  
ήσω, p. δεδόκηκα), 1. aor. **ἔδοξα**, v. a. and n.: 1. Act.: *To think, suppose, imagine.*—2. Neut.: a. *To seem, appear.*—b. *To think, be of opinion, imagine, suppose, expect.*

**δοκός**, οῦ, f. *A beam.*

**δόλος**, οὐ, m. (“A bait” for fish; hence) *Craft, deceit, guile.*

**δό-μα**, μάτος, n. [δο, a root of δι-δω-μι, “to give”] (“That which is given”; hence) *A gift.*

**δόξα**, ης, f. [for δόκ-σα; fr. δοκ-έω, “to think”] (“A thinking”; hence, “a thought”; hence) 1. *As the thought which others entertain of one: Honour, glory.*—2. *Glory, dignity, power, etc., belonging to a certain rank.*—3. *Glory, glorious brightness of the divine presence.*

**δοξ-άζω**, f. **δοξάσω**, 1. aor.  
ἔδοξάσα, v. a. [δόξ-ά, “honour, glory”] *To ascribe honour or glory to; to honour, glorify.*—Pass.: **δοξ-άζομαι**, p. δεδόξ-  
ασμαι, 1. aor. **ἔδοξάσθην.**

**δός**, 2. aor. imperat. of δί-  
δωμι.

**δότε**, 2. pers. plur. 2. aor. imperat. of δίδωμι.

**δότω**, 3. pers. sing. 2. aor. imperat. of δίδωμι.

**δουλ-εύω**, f. **δουλεύσω**, p. **δεδούλευκα**, l. aor. **ἐδούλευσα**, v. n. [δοῦλος, “a slave”] (“To be a δοῦλος”; hence) With Dat.: *To serve.*

**δοῦλος**, ou, m. [prob. for δέ-ολ-ος; fr. δέ-ω, “to bind”; δλ-ος, “whole”] (“One wholly bound”; hence) *A bondman, slave, servant.*

**δοῦναι**, 2. aor. inf. of δίδωμι.

**δούς**, δοῦσα, δόν, P. 2. aor. of δίδωμι.

**δράμων**, οῦσα, δν, P. 2. aor. of τρέχω.

**δύναμαι**, imperf. **ἔδυνάμην** and **ἡδύναμην**, f. **δυνήσομαι**, p. **δεδύνημαι**, l. aor. **ἔδυνήθην** and **ἡδυνήθην**, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can;*—at xx. 22 supply πίειν after δύναμεθα;—at xvi. 3 supply διακρίνειν after δύνασθε.

**δύναμ-ις**, εως, f. [δύναμ-αι, “to be able”] (“A being able or having power”; hence) 1. *Power, in the widest acceptance of the word; might.*—2. *A powerful, or mighty, work; a miracle.*

**δύν-ᾰτός**, ᾱτή, ᾱτόν, adj. [δύν-ᾰμαι, “to be able”] Of things: (“Able to be done”; hence) *Possible.*

**δύο** (Gen. δύο, Dat. δυσί; for usual δυοῖν), dual num. adj. *Two:*—in St. Matthew’s Gospel the subst. to which it is in attribution is always plur.;

—at xi. 2; xviii. 19 with Gen. of “thing distributed.”—As Subst.: a. Masc.: *Two men;* xxiv. 40.—b. *Two women;* xxiv. 41.—In no. a. above the word is used as the Subject of of a plural verb; and at no b. a plural verb is to be supplied [akin to Sans. द्वि, “two”].

**δυσ-βάστακ-τος**, τον, adj. [for δυσ-βάσταγ-τος; fr. δύς, “difficult”; βαστάζω (=βαστάγ-σω), “to bear or carry”] *Difficult to be borne or carried.*

**δυσκόλ-ως**, adv. [δύσκολ-ος, “difficult”] (“After the manner of the δύσκολος”; hence) *With difficulty, hardly.*

**δυ-σμή**, σμῆς (mostly plur.), f. [δύ-ω (of the sun), “to set”] (“Setting of the sun”; hence) *The West.*

**δώ**, 2. aor. subj. of δίδωμι.

**δώ-δεκα**, num. adj. indecl. [contr. fr. δωά-δεκα; fr. δώ (=δύο), “two”; δέκα, “ten”] (“Two and ten”; i. e.) *Twelve.*—As Subst. m.: *Twelve persons, twelve:—οἱ δώδεκα, the twelve (apostles) including Judas;* cf. ζυδεκα.

**δώ-μα**, μάτος, n. [lengthened fr. δόμ-μα, for δέμ-μα, fr. δέμω, “to build”; cf. δόμος (for δέμ-ος), “a house”] (“That which is built”; hence) *A house.*

**δώμεν**, 1. pers. plur. 2. aor. subj. of δίδωμι.

**δωρ-εά, εᾶς**, f. [δωρ-έω, “to give, present as a gift”] (“A giving”; hence) 1. *A gift.*—2. Adverbial Acc.: δωρεάν, *As a gift, freely*; x. 8.

**δῶ-ρον, ρου,** n. [δίδωμι, “to give,” through root δῶ] (“That which is given”; hence) *A gift.*

**δώσω**, fut. ind. of δίδωμι.

**δῶτε**, 2. pers. plur. 2. aor. subj. of δίδωμι.

1. **ἐ-άν**, conj. [for εἰ-άν; fr. εἰ, “if”; ἀν, conditional particle] With Subj.: *If happily; if that or so be that; if:—ἐὰν μή, if not, i. e. unless, except;* v. 20, etc. (but at x. 14; x. 41, ἐάν belongs to preceding relative pron. δς; see 2. ἐάν).

2. **ἐάν (ἄν)**, conditional particle: With relative words (= ἄν) modifying their power:—**δς ἐάν, whosoever**, x. 14; xi. 6;—**δπον ἐάν, wheresoever**, viii. 19, etc.;—**δσοι, etc., ἐάν, as many soever as, how many soever**, vii. 12, etc.

**ἴαυτοῦ (ἀντοῦ)**, η̄s, οὐ, reflexive pron. without nom.: 1. Strictly of 3rd person: *Of, etc., himself, herself, itself, themselves, etc.*—2. Of 2nd person: *Thyself, yourself; see iii. 9; xvi. 8; xxiii. 31; xxv. 9; xxvi. 11.*

**ἐάω -ῶ**, f. **ἐάσω**, (p. εἴλακα), 1. aor. εἴλασα, v. n. *To allow, suffer, permit.*

**ἐβδομηκοντά-κις**, adv.

[ἐβδομήκοντα, “seventy”]  
Seventy times.

**ἔβλαστησα**, 1. aor. ind. of βλαστάνω.

**ἔβουλήθην**, 1. aor. ind. of βούλομαι.

**ἔγγ-ίζω**, (f. ἔγγισω), p. **Ἔγγικα**, 1. aor. ἔγγισα, v. n. [ἔγγ-ύς, “near”] (“To become ἔγγύς”; hence) *To come, or draw, near; to approach.*

**ἔγγ-ύς**, adv. [akin to ἄγχ-ι, “near”] *Near, nigh, whether in place or time.*

1. **ἔγειραι**, 1. aor. inf. of ἔγειρω; iii. 9.

2. **ἔγειραι**, 1. aor. imperat. mid. of ἔγειρω; ix. 5.

**ἔγειρ-ω**, f. **ἔγερω**, (p. ἔγηγερ-κα), 1. aor. ἔγειρα, v. a.: 1. Act.: a. *To awaken.*—b. *To raise, or lift, up or out.*—c. *To raise up children*; iii. 9.—d. *To raise the dead*; x. 8.—

2. Mid.: **ἔγειρομαι**, (f. ἔγερ-ούμαι), 1. aor. ἔγειράμην, (“To awaken one’s self”; hence) a. *To be awake, to wake.*—b. *To lift, or raise, up one’s self; to rise.*—3. Pass.: **ἔγειρομαι**, p. **ἔγηγερμαι**, 1. aor. ἔγέρθην, 1. fut. **ἔγερθσομαι**: a. *To be awakened.*—b. *To rise, arise.*—c. *To be raised up from the dead*; xi. 5.—d. Of Christ: *To rise from the dead*; xvii. 23;—at xxvii. 63 the pres. **ἔγειρομαι** is used to denote something future that will almost immediately take

place.—e. Of prophets, etc.: In mid. force: *To arise, spring up, appear amongst men, etc.* [akin to Sans. root JĀGRI, “to wake”].

**ἔγενήθην**, 1. aor. ind. pass. of γίνομαι.

**ἔγενόμην**, 2. aor. ind. of γίνομαι.

**ἔγερθείς, εῖσα, ἐν**, P. 1. nor. pass. of ἔγειρω.

**ἔγερθῆναι**, 1. aor. inf. pass. of ἔγειρω.

**ἔγερθῆσθαι**, fut. ind. pass. of ἔγειρω.

**ἔγέρθητε**, 2. pers. plur. 1. aor. imperat. pass. of ἔγειρω.

**ἔγερθηται, στεας, f.** [ἔγειρω, “to raise”; pass., “to be raised”] (“A raising;—a being raised”; hence) Of the dead: *Resurrection*.

**ἔγγιγερμαι**, perf. ind. pass. of ἔγειρω.

**ἔγ-κάτταλείπω**, f. δυκάτταλείψω, 2. aor. ἔγκάττέλειπον, v. a. [for ἐν-κάτταλείπω; fr. ἐν, “in”; κάτταλείπω, “to leave behind”] (“To leave behind in” a place; “to leave in the lurch”; hence) *To abandon, forsake*.

**ἔγκαττέλειπον**, 2. aor. ind. of ἔγκάτταλείπω.

(ἔγ-κρύπτω, f. ἔγ-κρύψω), 1. aor. ἐν-έκρυψα, v. a. [for ἐν-κρύπτω; fr. ἐν, “in”; κρύπτω, “to hide”] *To hide in:—ἐν-έκρυψεν εἰς, put into and hid in*, xiii. 33.

**ἔγνων**, 2. aor. ind. of γινώσκω.

**ἔγω** (Gen. ἐμοῦ, enclitic μου), pron. pers. I [akin to Sans. aham, “I”].

**ἔθειρα**, 1. aor. ind. of δέρω.

**ἔδραμον**, 2. aor. ind. of τρέχω.

\***Ἐξειας, ου, m.** (“Strength of Jehovah”) *Ezechias or Hezekiah*, son of Ahaz, and an ancestor of Christ; i. 9. He succeeded his father as King of Judah about B.C. 726.

(**θέλω** and) **θελω**, f. (**ἐθελήσω** and) **θελήσω**, 1. aor. θέλησα (and ἐθέλησα, p. θέληκα and τεθέληκα), v. n. and a.: 1. *To wish, will, desire.*—2. With Inf.: *To wish, etc., to do, etc.; to be willing to do, etc.* :—the Inf. is often to be supplied from the context; e.g. at xvii. 12 supply ποιῆσαι after θέλησαν.—3. Foll'd. by *I*va and Subj., or Subj. alone: *To wish, will, desire, that one should do, be, etc.*—4. With Objective clause: *To wish, etc., that one should do, etc.*—5. With Acc.: *To wish for, desire, etc.*—6. In connexion with a negative: *To be unwilling, etc.;—often to be translated I (etc.) will not.*

**ἴθηκα**, 1. aor. ind. of τίθημι; see *τίθημι*.

(**ἴθω**), p. εἰώθα, pluperf. εἰώθειν, (in pres. used only as

part. in connexion with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. εἰ, 2. pers. sing. pres. ind. of εἰμί.

2. εἰ, conj.: 1. *If* :—εἰ δὲ μήγε, *but if not indeed, otherwise, else*;—εἰ μή, (*if not, i.e.*) *except, unless*.—2. In interrogations, and expressions of doubt, etc.: *Whether*, etc.—3. In indirect questions, merely to mark the question:—λέγοντες αὐτῷ, *El ἔξεστιν, saying to him, Is it lawful?* etc., xix. 3.

εἶδον, 2. aor. ind. of εἶδω.

(εἶδω, obsol. in pres.), f. εἰδήσω (and εἰσομαι), p. οἶδα, subj. εἶδω, part. perf. εἰδώς, pluperf. ἤδειν, 2. aor. εἶδον, imperat. θέε, subj. θῶ, (opt. θοιμί), inf. ιδεῖν, p. ιδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally.*—2. Perf. and pluperf. are used as a pres. and imperf.: (*I*) *know, (I) knew.*—3. The 2. aor. applies to the sight: (*I saw, beheld, etc.* [akin to Sans. root VID, “to perceive, to know”].

εἰκῇ, adv. *Hastily, rashly, without cause.*

εἰκ·ών, ὄνος, f. [εἴκ-ω, “to be like”] (“That which is like” some object; hence) *A likeness, effigy, etc.*

εἰ·μί, imperf. ἦν and ἦμην, f. εἰσομαι, v. n.: 1. a. *To be.*—b. With οὐκ: *Not to be or exist; to be dead;* ii. 18.—2. With εἰς, (“To be for”; i. e.) *To become;* xix. 5.—3. With ἐκ: a. *To be of a number of persons, etc.*; xxvi. 73.—b. *To be from or of a place, etc.*—c. *To be, or proceed, from, a person, etc.*; i. 20.—4. With Dat. of person: (“To be to” a person; i. e. of the person as Subject) *To have or obtain.*—5. With Gen.: *To be the property of, to belong to;* v. 3, 10, etc.—6. *To be equivalent to, etc., in meaning; to be of the force or meaning of;* i. 23.—7. *To happen, take place, occur.*—8. *To be equivalent to, to make.*—9. Followed by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἰμί:—*ἥν διδάσκων = ἐδίδασκε,* vii. 29; *ἥν ξέων = εἰχε,* xix. 22; *ἥσαν θεωροῦνται = ἐθεώρουν,* xxvii. 55; *Ἴσθι εὖνοῶν = εὖνοεῖ,* v. 25; *ἔστι λεγόμενος = λέγεται,* xxvii. 33; *ἔσεσθε μισθούμενοι = μισθεούθε,* x. 22, etc. [for ἔσ-μί, akin to Sans. root AS, “to be”].

εἶναι, pres. inf. of εἰμί.

εἶνα; see εἶκον.

εἰπάτε, 2. pers. plur. imperat. of εἶπα.

1. εἰπέ, imperat. of εἶπεν.

2. εἰπε (εἰπεν), 3. pers. sing. of εἰπον.

εἰπειν, inf. of εἰπον.

εἰπον, 2. aor., 1. aor. εἰπα, v. a. and n. without pres. : 1. Act. : a. *To say, speak.*—b. *To direct, command.*—c. *To tell, relate, mention, declare.*

—2. Neut.: a. *To speak, say.*—b. *To speak, or say, what is actually the case:*—σὺ εἰπας, thou hast spoken or said; a formula by which assent is given to what some one has just said, and which is equivalent to the English “yes”; xxvi. 25, 64.

εἰρηκώς, υῖα, ὁς, P. perf. of εἴρω.

εἰρ-ήνη, ήνης, f. [prob. εἰρ-ω, “to bind or fasten”] (“The binding, or fastening, thing”; hence) *Peace*;—cf. Lat. *pax* (= pac-s), fr. root *PAC* = *PAG*, whence *pa(n)g-o*, “to fasten,” etc.

(εἴρω, pres. found prps. only once), f. (έρεω and) έρω, p. εἱρηκα, v. a.: 1. *To say or speak.*—2. *To speak of.*—Pass. p. εἱρημαι, 1. aor. έρ-θηθην and late έρρεθην.

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. Horizontally: *Into, within.*—b. Of motion upwards: *Up to, to.*—c. Of motion downwards: *Down to, into.*—2. With verbs of rest to denote previous motion *into* a place, and then

the doing, etc., of something in or at it:—παρεγένοντο εἰς Ἱερουσαλήμ, (had come to Jerusalem and were present in it; i. e.) were present at Jerusalem, ii. 1.—3. Of a state, condition, etc.: *Into*; vi. 18, etc.—4. To denote approach to, towards, or unto a place, for the purpose of going into it; xxi. 2, etc.—5. To mark an object towards which any mental process or moral feeling is directed: a. *In, on, upon.*—b. *Against;* xviii. 21.—6. To point out a purpose, aim, intention, etc.: a. *For the purpose of, for:*—εἰς τί, for what purpose, wherefore; cf., also, viii. 34; x. 18, etc.—b. *For the use or benefit of; for, unto.*—7. Of time: *Until, up to, for;* x. 22, etc.—8. With εἰμι or γίνομαι: (*To be for =*) *To become; to be;* xix. 5; xxi. 42.—9. *Unto.*—10. *Among.*—11. *Towards;* xxviii. 1.—12. Of a state or condition: *Into.*—13. *At, in consequence of;* xii. 41.—14. *On, upon, against.*

2. εἰς, μία, ἕν, num. adj.: 1. *One*;—at xvi. 14, etc., with Gen. of thing distributed;—at x. 29 folld. by έξ and its Gen.;—but at xxvii. 38 έκ δεξιῶν and έξ ενωνύμων are adverbial expressions; see δεξιός and ενώνυμος.—As Subst.: a. Masc.: *One man or*

etc.—2.) Mid. : (*ἐκ-δύομαι*), f. *ἐκ-δύσσεμαι*, 2. aor. *ἐξ-εδύμην*, *To let out, as one's own act.*

*ἐκδύομαι, ἀστα, ας*, P. 1. aor. of *ἐκδύω*.

(*ἐκ-δύω*, f. *ἐκ-δύσω*, p. *ἐκ-δένυκα*, 2. aor. *ἐξ-εδύν*), 1. aor. *ἐξ-εδύσα*, v. a. [*ἐκ*, “out of, from”; *δύω*, “to get into, or put on,” clothes] (“To make to get out of clothes into which a person has got, or which he has put on”; hence) With Acc. of person: *To strip.*

*ἐκδύσσομαι*, fut. ind. mid. of *ἐκδύωμαι*.

*ἐκεῖ*, adv.: 1. *There, in that place*:—for *οἱ ἐκεῖ* see 1. δ, no. 6, b.—2. *Thither, to that place.*

*ἐκεῖ-θεν*, adv. [*ἐκεῖ*, “there”; suffix *θεν*, denoting removal “from”] (“From there”; i.e.) *From that place, thence.*

*ἐκεῖνος, νη, νο*, pron. dem. [*ἐκεῖ*, “there”] *The person or thing there; that person, or thing;—frequently to mark something that has preceded.*—As Subst. of all genders: *He, she, it.*

*ἐκκλη-σία, σιας*, f. [*ἐκ-* κλή-εω, “to call, or summon, forth,” through verbal root *ἐκκλη* (= *ἐκ*; *κλη*, a root of *καλέω*)] (“A calling, or summoning, forth”; hence, “an assembly” summoned by the public crier; hence) In Gr.

Test. : *The Church*, i.e. the general body of believing people, and also such of them as are in any one place.

*ἐκ-κόπτει*, f. *ἐκ-κόψιος*, (p. *ἐκ-* κόποφα), 1. aor. *ἐξ-έκοψα*, v. a. [*ἐκ*, “out”; *κόπτει*, “to cut”] (“To cut out” trees from a wood; hence) 1. *To cut down, fell.*—2. *To cut off or away.*

—Pass. : *ἐκ-κόπτομαι*, p. *ἐκ-* κόπομαι, 2. aor. *ἐξ-εκόψην*.

*ἐκκόψον*, 1. aor. imperat. of *ἐκκόπτει*.

(*ἐκ-λάμπω*), f. *ἐκλάμψω*, (1. aor. *ἐξέλαμψα*), v. n. [*ἐκ*, “forth”; *λάμπω*, “to shine”] *To shine forth.*

*ἐκλεκτός, τή, τόν*, adj. [for *ἐκλεγ-τός*; fr. *ἐκλέγω*, in mid. force, “to choose out”; *Chosen out, chosen, select, elect.*—As Subst. : *ἐκλεκτοί, ὁν*, m. plur. With art.: *The chosen, or elect, of God*; xxiv. 31.

*ἐκλύθεσιν(v)*, 3. pers. plur. 1. aor. subj. pass. of *ἐκλύω*.

(*ἐκ-λύω*, f. *ἐκλύσω*, 1. aor. *ἐξέλυσα*, v. a. [*ἐκ*, in force of “completion”; *λύω*, “to loose”]) 1. Act. : “To loose completely”; hence, “to unloose, undo”; hence, “to relax, enfeeble.”—2.) Pass. : *ἐκ-λύομαι*, p. *ἐκλέλυμαι*, 1. aor. *ἐξελύθην*, 1. fut. *ἐκλυθήσομαι*, (“To be relaxed or enfeebled”; hence) *To become faint or weak; to be worn out with fatigue, etc.*

**ἐκ-πειρᾶσθαι**, f. **ἐκ-πειρᾶσσω**, v. a. [ἐκ, in "strengthening" force; **πειρᾶσθαι**, "to make trial of, tempt"] *To tempt.*

(**ἐκ-πλήσσω**, f. **ἐκπλήξω**, v. a. [ἐκ, "out of"; **πλήσσω**, "to strike"] 1. Act.: "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze," etc.—2.) Pass.: **ἐκ-πλήσσομαι**, (p. **ἐκπέπληγμαι**, 1. aor. **ἐξ-επλήγην**, 2. aor. **ἐξεπλάγην**, *To be amazed or astonished.*

(**ἐκ-πορεύω**, v. a. [ἐκ, "out"; **πορεύω**, "to make to go"] 1. Act.: "To make to go out."—2.) Mid.: **ἐκ-πορεύομαι**, f. **ἐκ-πορεύσομαι**, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart.*

(**ἐκ-ρίζ-όνται** -ω), 1. aor. **ἐξ-εριζώσα**, v. a. [ἐκ, "out"; **ρίζ-α**, "a root"] *To root out, uproot.*—Pass.: 1. aor. **ἐξ-εριζόθην**, 1. fut. **ἐκ-ριζωθήσομαι**.

**ἐκριζώσητε**, 2. pers. plur. 1. aor. subj. of **ἐκριζόω**.

**ἐκτείνας, ἄστα, αν**, P. 1. aor. of **ἐκτείνω**.

**ἐκτείνον**, 1. aor. imperat. of **ἐκτείνω**.

**ἐκ-τείνω**, f. **ἐκ-τευῶ**, (p. **ἐκ-τέτακα**), 1. aor. **ἐξ-έτεινα**, v. a. [ἐκ, "out or forth"; **τείνω**, "to stretch"] *To stretch out or forth.*

**ἐκτίναξατε**, 2. pers. plur. 1. aor. imperat. of **ἐκτινάσσω**; x. 14.

(**ἐκ-τίνασσω**, f. **ἐκτινάξω**), 1. aor. **ἐξετείναξα**, v. a. [ἐκ, "off"; **τίνασσω**, "to shake"] *To shake off.*

1. **ἐκ-τος, τη, του**, num. adj. [for **ἔξ-τος**; fr. **ἔξ**, "six"] ("Provided with **ἔξ**"; hence) *Sixth* :—**Ὥρα ἐκτη**, *the sixth hour*, i. e. mid-day.

2. **ἐκ-τός**, adv. [ἐκ, "out"] *Outside* :—**τὸ ἐκτός**, *the outside*; see 1. δ, no. 6, b.

**ἐκφύη**, 3. pers. sing. pres. subj. of **ἐκφύω**.

**ἐκ-φύω**, (f. **ἐκφῦσω**, 1. aor. **ἐξέφυσα**), v. a. [ἐκ, "out or forth"; **φύω**, "to produce"] ("To produce out or forth"; hence) *Of a tree: To put forth leaves, etc.*

**ἐκ-χέω**, f. **ἐκχεῖω**, (p. **ἐκ-κένχα**), 1. aor. **ἐξέχεα**, v. a. [ἐκ, "out"; **χέω**, "to pour"] 1. Act.: *To pour out.*—2. Pass.: **ἐκ-χέομαι**, p. **ἐκκέχυμαι**, 1. aor. **ἐξεχύθην**, 1. fut. **ἐκχυθήσομαι**: *Of wine: To be poured out from the skin; to be spilled.*

**ἴ-λαφ-ρός**, **ρό**, **ρόν**, adj. *Light, not heavy* [akin to Sans. *lagh-u*, "light"; ε is a prefix].

**ἴλαχιστος**, **η, ον**, sup. adj. *Very small, least.*

\***Ἐλεάζαρ**, m. indecl. ("God is helper") *Eleazar*; son of Eliud, and an ancestor of

Joseph the husband of the Virgin Mary; i. 15.

ἐλεγχον, 1. aor. imperat. of ἐλέγχω.

ἐλέγχω, f. ἐλέγξω, 1. aor. ἡλεγκα, v. a. *To reprove, rebuke, etc.*

ἐλε-άω -ω, f. ἐλεήσω, 1. aor. ἡλέησα, v. a. [ἐλε-ος, "pity"] 1. *To have pity, or compassion on; to pity, compassionate.* — 2. Pass. : (ἐλε-όμαι -ούμαι), p. ἡλέημαι, 1. aor. ἡλεήθην, 1. fut. ἐλεηθήσομαι, *To be pitied, to obtain pity or compassion.*

ἐλεηθήσομαι, fut. ind. pass. of ἐλέεω.

ἐλεημο-σύνη, σύνης, f. [for ἐλεημον-σύνη; fr. ἐλεήμων, ἐλεήμον-os, "pitiful, compassionate"] ("The quality of the ἐλεήμων"; hence, "pity, compassion, mercy"; hence, as a result) *Alms, charity.*

ἐλεή-μων, μονος, adj. [lengthened fr. ἐλεέ-μων; fr. ἐλεέ-ω, "to pity"] *Pitying, pitiful, compassionate.*

ἐλεῆσαι, ἐλέησον, 1. aor. inf. and imperat. of ἐλέεω.

ἐλεος, ον, m. *Pity, compassion, mercy.*

ἐ-λεύθ-ερος, ἔρα, ερον, adj. ("Doing as one desires," "pleasing one's self"; hence) *Free, at liberty* [for ἐ-λέθ-ερος, akin to Sans. root LUBH, "to desire"; whence, also, Lat. *lib-or*, *lib-et*, *lib-et*].

ἐλεύσομαι, fut. ind. of ἐρχομαι.

ἐλθέτω, 3. pers. sing. 2. aor. imperat. of ἐρχομαι.

ἐλθών, οῦσα, ὄν, P. 2. aor. of ἐρχομαι.

\*Ἐλιάκειμ, n. indecl. ("God sets up"), *Eliakim*; son of Abiud, and an ancestor of Joseph the husband of the Virgin Mary; i. 18.

\*Ἐλιούθ, m. indecl. (variously considered to mean "Glory of God" and "God of the Jews") *Eliud*; son of Achim, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

ἐλπίζω, f. (ἐλπίσω and) ἐλπίω, p. ἡλπίκα, 1. aor. ἡλπίσα, v. n. [for ἐλπίδ-σω; fr. ἐλπίς, ἐλπίδ-os, "hope"] *To put one's hope; to hope, trust.*

ἐλπίζονται, 3. pers. plur. fut. ind. of ἐλπίζω.

ἐμ-αυτοῦ, αυτῆς (only in sing. number), reflexive pron. of 1st person [ἐγώ, ἐμ-οῦ, "I"; αὐτοῦ, gen. of αὐτός, "self"] *Of, etc., myself.*

(ἐμ-βαίνω, f. ἐμβήσομαι, p. ἐμβέβηκα), 2. aor. ἐνέβην, v. n. [for ἐν-βαίνω; fr. ἐν, "in"; βαίνω, "to go"] 1. *To go in or into, to enter, descend into.* — 2. Of a vessel: With εἰς: *To enter into, go on board of.*

(ἐμ-βάπτω, f. ἐμ-βάψω), 1.

αορ. ἐν-έβαψα, v. a. [for ἐν-βάπτω; fr. ἐν, "in"; βάπτω, "to dip"] *To dip in.*

ἐμβάσ, ἄσα, ἀν, P. 2. aor. of ἐμβαίνω.

ἐμβάψας, ἄσα, αν, P. 1. aor. of ἐμβάπτω.

ἐμβῆναι, 2. aor. inf. of ἐμβαίνω.

ἐμ-βλέπω, (f. ἐμ-βλέψω), 1. aor. ἐν-έβλεψα, v. n. [for ἐν-βλέπω; fr. ἐν, "at"; βλέπω, "to look"] *To look at or upon*;—at vi. 26 folld. by εἰς and Acc.;—at xix. 26 αὐτοῖς (dat.) belongs to both ἐμβλέψας and εἰπεν.

ἐμβλέψας, ἄσα, αν, P. 1. aor. of ἐμβλέπω.

ἐμβλέψατε, 2. pers. plur. 1. aor. imperat. of ἐμβλέπω.

ἐμ-βριμάομαι -βριμῶμαι, 1. aor. ἐν-εβριμησάμην, v. mid. [for ἐν-βριμάομαι; fr. ἐν, "at"; βριμάομαι, "to snort"] ("To snort at," a term strictly applicable to horses; hence) With Dat.: *To admonish urgently, charge strictly.*

ἔμεινα, 1. aor. ind. of μένω.

\*Ἐμμανουὴλ, m. indecl. ("God with us") *Emmanuel*; see Isaiah vii. 14.

ἐμνήσθην, 1. aor. ind. of μιμησθομαι.

ἐμ-ός, ἣ, ὅν, pron. poss. [ἐγώ, ἐμ-οῦ, "I"] *Of, or belonging to, me; my, mine.*

ἐμ-παῖς, f. ἐμ-παῖξω (and ἐν-παῖξομαι), 1. aor. ἐν-έπαιξα,

v. n. [for ἐν-παῖξω; fr. ἐν, "at"; παῖξω, "to play as a child would"; hence, "to sport"; hence, "to mock, jest," etc.] *To mock at, jest at.*—Pass.: (ἐμ-παῖξομαι), 1. aor. ἐνεπαιχθην, 1. fut. ἐμπαιχθσομαι.

ἐμπεσούνται, 3. pers. plur. fut. ind. of ἐμπίπτω.

ἐμ-πίπτω, f. ἐμπεσοῦμαι, 2. aor. ἐν-έπεσον, v. n. [for ἐν-πίπτω; fr. ἐν, "in"; πίπτω, "to fall"] *To fall in or into*;—at xii. 11 folld. by εἰς and Acc.

ἐμπορ-ία, īas, f. [ἐμπορ-ος, "a merchant"] ("A thing pertaining to an ἐμπόρος"; hence) 1. *Trade, traffic, mercantile pursuits.* — 2. *Merchandise, goods.*

ἐμ-πορ-ος, ον, m. [for ἐν-πορ-ος; fr. ἐν, "in"; περ-άω, in force of "to pass, or pass across," water] ("One who passes across—water—in" a ship, etc.; hence) *A merchant, whose occupation takes him to foreign lands for the purpose of trading.*

(ἐμ-πρήθω, f. ἐμπρήσω), 1. aor. ἐνέπρησα, v. a. [for ἐν-πρήθω; fr. ἐν, in "strengthening" force; πρήθω, "to burn"] *To burn up.*

ἐμ-προσθεν, adv. [for ἐν-προσθεν; fr. ἐν, "in"; πρόσθεν, "before"] ("In the place before"; hence) With Gen.: 1.

*Before, in front of, a place, etc.—2. In the presence of, in the sight of, before the eyes of.*

ἐμ-πτῦω, f. ἐμ-πτύσω, 1. aor. ἐν-ἐπτύσα, v. n. [for ἐν-πτῦω; fr. ἐν, “at, upon”; πτῦω, “to spit”] *To spit at or upon;—at xxvi. 67; xxvii. 30 folld. by εἰς and Acc.*

ἐμφαν-ίζω, f. ἐμφάνισω (and ἐμφάνιώ), 1. aor. ἐνεφάνισα, v. a. [ἐμφαν-ής, “manifest”] (“To make ἐμφανῆς or manifest”; hence) 1. *To show forth, manifest, reveal, make known, etc.—2. Pass.: (ἐμφάν-ίζομαι), 1. aor. ἐνεφανίσθην, To be manifested, to appear.*

1. ἐν, neut. nom. and acc. sing. of εἰς.

2. ἐν, prep. gov. dat. only:

1. Locally: a. *In, within.*—b. *Among.*—c. *At.*—2. Of time: a. *In, within, in the course of, during.*—b. *On, upon:—ἐν τῷ σαββάτῳ, on the Sabbath;* xii. 2.—c. *In, at.*—3. Of the instrument, etc.:

*With, by.*—4. Of the agent: *By.*—5. Of a number of persons: *Among.*—6. Of persons in whom something is regarded as residing, etc.—7. With verbs of motion, or implying motion, to denote going etc. into a place and doing something or being in it: ἀποστέλλω ὑμᾶς . . . ἐν μέσῳ λύκων, *I send you forth into,*

and to be in, the midst of wolves, x. 16.—8. After verbs of swearing, etc.: *By*; v. 34, etc.—9. To form adverbial expressions: ἐν τῷ κρυπτῷ, *in secret, secretly,* vi. 4.—10. Of a state or condition: *In.*

ἴνα, masc. acc. sing. of εἰς. ἐν-αντίος, αντία, αντίον, adj.

[ἐν, “without force” (cf. Lat. in); ἀντίος, “opposite”] 1. *Opposite, facing*—2. With accessory notion of opposition, etc.: *Of the wind: Adverse, contrary, unfavourable.*

ἐνδεδυμένος, η, ον, P. perf. pass. of ἔνδυω.

ἕν-δεκα, num. adj. indecl. [εἷς, ἕν-ός, “one”; δέκα, “ten”] (“One (and) ten”; i. e.) *Eleven:—οἱ ἕνδεκα μαθηταί, the eleven disciples* (i. e. *apostles*) *who remained after the fall of Judas.*

ἕνδεκά-τος, τη, τον, num. adj. [ἕνδεκα, “eleven”] *Eleventh.*

ἕνδυσθε, 2. pers. plur. 1. aor. subj. mid. of ἔνδυω.

ἐν-δύω, (f. ἔνδυσω), 1. aor. ἐνέδυσα, v. a. [ἐν, “in”; δύω, “to get into or put on”; cf. ἐκδύω] 1. Act.: (“To make to get into or put on, and to be in”; hence) *With Acc. of person and Acc. of thing: To put something on another; to clothe another in something.*—2. Mid.: *ἐν-δύομαι*, (f. ἔνδυσομαι), (p. in act. form ἐν-

**δέδυκα**), 1. aor. ἐνεδυσάμην : With Acc. of thing : *To clothe one's self in, to put on or upon one's self.*—3. Pass. : (**ἐν-δύομαι**), p. ἐνδέδυμαι, *To be clothed* ;—at xxii. 11 folld. by Acc. of “Respect.”

**ἐνέβην**, 2. aor. ind. of ἐμβαίνω.

**ἐνεκεν**, adv. With Gen. : *For the sake of, on account of.*

**ἐνεπαίχθην**, 1. aor. ind. pass. of ἐμπαίζω.

**ἐνέπρησα**, 1. aor. ind. of ἐμπρήθω.

**ἐν-εργ-έω -ῶ**, 1. aor. ἐντηρηγησα, v. n. [**ἐν**, “at”; **ἔργον**, “work”] *To be at work; to operate, act powerfully.*

**ἐνετύλιξα**, 1. aor. ind. of ἐντυλίττω.

**ἐνεφάνισθην**, 1. aor. ind. pass. of ἐμφανίζω.

**ἐνν-ἄτος**, ἄτη, ἄτον, adj. [for **ἐννέ-ατος**; fr. **ἐννέ-α**, “nine”] (“Provided with nine”; hence) *Ninth* :—**ἔως** **Ὥρας ἐννάτης**, *until the ninth hour*, i. e. until 8 o'clock P.M.

**ἐννέα**, num. adj. indecl. *Nine* [akin to Sans. *navaṇ*, Lat. *novem*, “nine”].

**ἐννενηκοντα-εννέα**, num. adj. indecl. [**ἐννενήκοντα**, “ninety”; **ἐννέα**, “nine”] *Ninety-nine* :—supply **πρόβατα** at xviii. 12, and **προβάτοις** at xviii. 18 with **ἐννενηκονταεννέα**.

**ἐνοχ-ος, ον**, adj. [for **ἐνεχ-**ος; fr. **ἐνέχω**, “to have, or hold, within”; hence, in pass., “to be liable, or exposed, to”]

1. With Dat., or **εἰς** and Acc. : *Liable, exposed, or subject to.*—2. With Gen. (dependent on δίκη or γραφῆ, to be supplied) *Liable, or exposed, to the punishment of.*

**ἐνταλ-μα, μάτος**, n. [for **ἐντελ-μα**; fr. **ἐντέλ-λω**, “to command”] (“That which is commanded”; hence) *A command, precept.*

**ἐντάφι-ᾶσα**, 1. aor. **ἡνταφί-ᾶσα**, v. a. [**ἐντάφι-α**, “funeral rites or obsequies”] (“To perform **ἐντάφια**”; hence) 1. *To prepare for burial, viz. with spices, unguents, etc.*—2. *To bury.*

**ἐντάφιασ-μός, μοῦ**, m. [for **ἐνταφιαδ-μός**; fr. **ἐνταφιᾶσ** (= **ἐνταφιάδ-σω**), “to bury”] *A burial.*

**ἐντέλλ-ομαι**, f. **ἐντελοῦμαι**, 1. aor. **ἐνετειλάμην**, v. mid. [**ἐντέλλ-ω** (very rare), “to command”] With Dat. : *To command, enjoin, etc., of one's own self* ;—at xv. 4 without Dat.

**ἐντεῦθεν**, adv. *From this place, hence.*

**ἐντολ-ή, ḥη**, f. [for **ἐντελ-ή**; fr. **ἐντέλ-λω**; see **ἐντέλλομαι**] (“That which is commanded”; hence) *A commandment.*

**ἐν-τός**, adv. [**ἐν**, “in”] With

Gen. : *Within, inside of* :—τὸ  
ἔντος, *the inside of*; see 1. δ,  
no. 6, b.

ἐντράπησομαι; see ἐντρέπω.  
(ἐν-τρέπω, 2. aor. ἐν-έτραπ-  
ον, v. a. [ἐν, "in"; τρέπω,  
"to turn"] 1. Act.: "To  
turn in" a place; hence, "to  
turn about."—2.) Mid.: ἐν-  
τρέπομαι, (2. aor. pass. in mid.  
force, ἐν-ετράπην), 2. f. pass  
in mid. force, ἐν-τράπησομαι,  
("To turn one's self about";  
hence, "to turn towards";  
hence, in figurative sense) *To  
pay heed or regard to; to  
respect, reverence.*

ἐν-τύλισσω (Attic ἐν-  
τύλιττω, f. ἐν-τύλ(ξ)ω, 1. aor.  
ἐν-ετύλιξα, v. a. [ἐν, "in";  
τυλίσσω or τυλίττω, "to wrap,  
or roll, up"] *To wrap, or roll,  
up in.*

1. ἔξ; see ἔκ.  
2. ἔξ, num. adj. indecl. *Six*  
[akin to Sans. *shash*, "six"].

ἔξ-αιρέω -ῶ, f. ἔξαιρησω, 2.  
aor. ἔξειλον, v. a. [ἔξ (= ἔκ),  
"out"; αἰρέω, "to take"]  
("To take out"; hence, with  
accessory notion of force) *To  
pluck out.*

ἔξ-ἀνατέλλω, 1. aor. ἔξ-  
ἀνέτειλα, v. n. [ἔξ, "forth";  
ἀνατέλλω, (neut.) "to rise"]  
("To rise forth"; hence) *Of  
seeds: To spring forth or up  
from the ground.*

ἔξαντέιλα, 1. aor. ind. of  
ἔξαντέλλω.

ἔξεδόμην, 2. aor. ind. mid.  
of ἔκδιδωμι.

ἔξεδῦσα, 1. aor. ind. of  
ἔκδῦω.

ἔξελε, 2. aor. imperat. of  
ἔξαιρέω.

ἔξελεύσομαι, fut. ind. of  
ἔξέρχομαι.

ἔξελθω, 2. aor. subj. of  
ἔξέρχομαι.

ἔξελθών, οὐσα, δν, P. 2. aor.  
of ἔξέρχομαι.

ἔξ-έρχομαι, f. ἔξ-ελεύσομαι,  
p. ἔξ-ελθάνθα, 2. aor. ἔξ-ῆλθον,  
v. mid. [ἔξ, "out"; ἔρχομαι,  
"to come or go"] *To come,  
or go, out or forth.*

ἔξ-εστι, (f. ἔξ-έσται), v. impers. [ἔξ, denoting "completeness"; ἔστι (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*

(ἔξ-ετάζω, f. ἔξ-ετάσω, rarely  
ἔξ-ετῶ, p. ἔξ-ήτάκα), 1. aor.  
ἔξ-ήτάσα, v. a. [ἔξ, in "intensive" force; ἐτάζω, "to test, examine"] ("To test, or  
examine, thoroughly"; hence)  
*To question closely.*

ἔξετάστε, 2. pers. plur. 1.  
aor. imperat. of ἔξετάζω.

ἔξέτεινα, 1. aor. ind. of  
ἔκτείνω.

ἔξηγάγον, 2. aor. ind. of  
ἔξαγω.

ἔξ-ή-κοντα, num. adj. indecl.  
[ἔξ, "six"; (η) connecting  
vowel; κοντα; see τριάκοντα]

(“ Provided with six tens”; i. e.) *Sixty.*

**ἔξηράνθην**, 1. aor. ind. pass. of *ἔξηραίνω*.

**ἔξιστάμην**, imperf. ind. mid. of *ἔξιστημι*.

**ἔξιστημι**, (f. *ἔκστησις*), p. *ἔξιστηκα*, 1. aor. *ἔξιστησα*, 2. aor. *ἔξιστην*, v. a. and n. [*ἔξι*, “out of”; *ἴστημι*, “to make to stand”; and, in certain tenses, “to stand”] 1. a. Act.: In pres., imperf., 1. fut., and 1. aor.: (“To make to stand out of” a place; hence) *To amaze, astonish.*—b. Neut.: In perf., pluperf., and 2. aor.: (“To stand out” of one’s self; hence) *To be amazed or astonished.*—2. Mid.: *ἔξιστάμει* (= no. 1, b), *To be amazed or astonished.*

**ἔξιμολογέομαι** -ομολογούμαι, f. *ἔξιμολογήσομαι*, v. mid. [*ἔξι*, denoting “completeness”; *μολογέομαι* (mid. of *μολογέω*), in force of “to confess”] *To confess, own, or acknowledge fully or thoroughly*;—at iii. 6 folld. by Acc. of thing;—at xi. 25 folld. by Dat. of person and *ὅτι* with dependent clause.

**ἔξιν**, neut. part. of impers. *ἔξεστι*:—οὐκ *ἔξιν ἦν*, *it was not lawful*; see *εἰμί*, no. 9.

**ἔπι-ορκίζω**, v. a. [*ἔπι* (= *ἐπι*), in “strengthening” force; *ορκίζω*, “to tender an oath to, or to adjure” a person] With

*κατά* and Gen.: *To adjure one by.*

**ἔξου-στια**, στια, f. [for *ἔξουτστια*; fr. *ἔξιν*, *ἔξιντος*, part. of impers. verb *ἔξεστι*, “it is permitted”] (“The being permitted” to do something; hence) *Power, authority.*

1. **ἔξω**, fut. ind. of *ἔχω*.

2. **ἔξιν**, adv. [*ἔξι*, “out”] 1. *Outside, on the outside.*—2. With Gen.: a. *Outside of, out of.*—b. *Out of, away from.*

**ἔξω-θεν**, adv. [*ἔξω*, “outside”; suffix *θεν*(*v*), denoting “from”] (1. “From without.”—2.) = **ἔξω**: a. *On the outside, without.*—b. With Gen.: *Outside of, outside of* :—τὸ *ἔξωθεν*, *the outside of*, xxiii. 25; see 1. δ, no 6, b.

**ἴ-ορτ-ή**, ḥs, f. *A feast* [prob. akin to Sans. *vrat-a*, in the force of “a holy act,” as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of “eating”; *ἴ* is a prefix].

**ἴτάθον**, 2. aor. ind. of *πάσχω*.

**ἴπι-αἴρω**, (f. *ἴπαρω*), 1. aor. *ἴπηρα*, v. a. [*ἴπι*-ι, “up” to a place; *αἴρω*, “to lift”] *To lift or raise up.*

**ἴπι-άν**, conj. [*ἴπι*-εί, “when”; *άν*, indefinite particle] *Whenever.*

**ἴπι-ἄναγκω**, (f. *ἴπανάξω*), 2.

aor. ἐπάνηγγον, v. n. [ἐπ-ι-, in "strengthening" force; ἀνάγω, in force of "to bring back again"] ("To bring one's self back again"; hence) *To go, or come, back again; to return.*

ἐπαναστήσομαι, fut. ind. of ἐπανίσταμαι.

(ἐπ-ἄνιστάμαι), f. ἐπάναστήσομαι, v. mid. [mid. form of ἐπ-ανίστημι, "to set up against"] *To set one's self, etc., up against; to rise up against, take hostile steps against;—at x. 21 strengthened by follg. ἐπι.—In Gr. Test. this verb occurs only twice, and each time in the fut. ind.*

ἐπ-ἄνω, adv. [ἐπ-ι-, in "strengthening" force; ἄνω, "above"] 1. *Above, over.*—2. *On, upon.*

ἐπάρας, ἄσα, αν, P. 1. aor. of ἐπαλρω.

ἐπ-αύριον, adv. [ἐπ-ι-, "upon"; αύριον, "to-morrow"] *Upon to-morrow, on the morrow;—in Gr. Test. only with the Dat. fem. art. (τῆς) preceding, so that in each instance ἡμέρᾳ must be supplied.*

ἐπαχύνθην, 1. aor. ind. pass. of πᾶχυνω.

ἐπέγνων, 2. aor. ind. of ἐπιγνώσκω.

ἐπέθηκα, 1. aor. ind. of πίτιθημι.

ἐπει, conj. *Since, seeing that, inasmuch as.*

ἐπει-δή, adv. [ἐπει, "since"; δή, used in "strengthening" force] *Since, seeing that, inasmuch as.*

ἐπελάβόμην, 2. aor. ind. of ἐπιλαμβάνομαι.

ἐπελάθόμην, 2. aor. ind. of ἐπιλανθάνομαι.

ἐπ-ερωτάω -ερωτῶ, f. ἐπερωτήσω, 1. aor. ἐπηρώτησα, v. a. [ἐπ-ι-, in "strengthening" force; ἐρωτάω, "to ask"] *To ask; to ask, or inquire, of a person.*

ἐπέτρεψα, 1. aor. ind. of ἐπιτρέπω.

ἐπηρεᾶσθαι, v. a. *To revile, speak evil of, abuse.*

ἐπι (before a soft vowel, ἐπ'; before an aspirated vowel, ἐφ'), prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of time: *In the time, or days, of.*—c. *Before, in the presence of, a person.*—2. With Dat.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of a cause, occasion, etc.: (a) *At.*—(b) *About, concerning.*—c. Of persons, things, etc.: *On, upon, in.*—d. Of a name, authority, etc.: *In, by.*—3. With Acc.: a. Of place: (a) *On, upon.*—(b) *At.*—(c) *To.*—b. Of measurement, etc.: *Up to, as far as.*—ἐφ' δοσον, (*up to how much; i. e.) so far as, inas-*

*much as*, xxv. 40, 45.—*c.* Of time : *For, during* :—ἐφ' δον, *for as long a time as, as long as, while, whilst*, ix. 15.—*d.* In hostile sense : *Against*.—*e.* Of persons : *As to, as regards or respects, towards, on or upon*.—*f.* To denote purpose, etc. : *For* :—ἐφ' δ, *for what purpose, wherefore*, xxvi. 50.

ἐπί-βανω, (f. ἐπιβάσσωμαι), p. ἐπιβέβηκα, 2. aor. ἐπέβην, v. n. [ἐπί, “upon”; βαίνω, “to go”] (“To go upon”; hence) With *εἰς* and Acc. : 1. *To mount upon, get upon*.—2 In perf.: *To have mounted upon; to sit upon*.

ἐπί-βάλλω, f. ἐπι-βάλλω, 2. aor. ἐπ-έβαλον, v. a. [ἐπί, “upon”; βάλλω, “to throw”] (“To throw upon”; hence) With Acc. and ἐπί with Acc. : *To lay, or put, upon*.

ἐπιβεβηκώς, νία, δς, P. perf. of ἐπιβαίνω.

ἐπιβλη-μα, μάτος, n. [ἐπί-βάλλω, “to lay upon”; through ἐπί and βλη, a root of simple βάλλω] (“That which is laid upon” something; hence) *A patch*.

(ἐπί-γαμβρεύω), f. ἐπίγαμ-βρεύσω, v. a. [ἐπί, “to or towards”; γαμβρεύω, “to act the part of a γαμβρός” (in the force of) “a kinsman”] (“To act the part of a kinsman towards” a woman; hence) *To marry*.—For the explana-

tion of xxii. 24 see Deut. xxv. 5 sqq.

ἐπί-γινώσκω, f. ἐπιγνώσομαι, (p. ἐπέγνωκα), 2. aor. ἐπέγνων, v. a. [ἐπί, in “strengthening” force; γινώσκω, “to perceive, to know”] 1. *To perceive or observe*.—2. *To know, recognize*.

ἐπιγνώστε, οῦσα, δν, P. 2. aor. of ἐπιγινώσκω.

ἐπιγνώσομαι, fut. ind. of ἐπιγνώσκω.

ἐπιγράφ-ή, ḥs, f. [ἐπιγράφω, “to write upon, inscribe”] (“That which is inscribed”; hence) *An inscription*.

ἐπί-δεικνύμι (ἐπί-δεικνω), (f. ἐπί-δειξω), 1. aor. ἐπ-έδειξα, v. a. [ἐπί, in “strengthening” force; δείκνυμι, “to show”] *To show*.

ἐπιδείξαι, 1. aor. inf. of ἐπιδείκνυμι.

ἐπιδείξατε, 2. pers. plur. 1. aor. imperat. of ἐπιδείκνυμι.

ἐπί-διδωμι, f. ἐπιδώσω, 1. aor. ἐπέδωκα, v. a. [ἐπί, “to”; διδωμι, “to give”] With Acc. of thing and Dat. of person : *To give something to some one*.

ἐπιδώσω, fut. ind. of ἐπιδῶμι.

ἐπιθεάς, εῖσα, ἔν, P. 2. aor. of ἐπιτίθημι.

ἐπί-θυμ-έω -ῶ, f. ἐπιθῦμησω, 1. aor. ἐπεθῦμησα, v. n. [ἐπί, “upon”; θυμ-ός, “mind”] (“To set the mind upon” a

thing; hence) 1. In good sense: With Inf.: *To desire to do, etc.*; xiii. 17.—2. In a bad sense: With Gen. of person: *To have a desire for, to lust after*; v. 28.

**ἐπιθῶ**, 2. aor. subj. of **ἐπιτίθημι**.

**ἐπί-κάθιω**, 1. aor. **ἐπεκάθισα**, v. n. [ἐπί, “upon”; κάθισω, (neut.) “to sit down”] *To sit down upon.*

**ἐπί-κάλιω** -κάλω, f. **ἐπικάλέσω**, 1. aor. **ἐπεκάλεσα**, v. a. [ἐπί; κάλεω, “to call”]

1. [ἐπί, in “strengthening” force] With second Acc.: *To call* an object that which is denoted by the second Acc.; x. 25.—2. [ἐπί, “in addition”] a. Act.: *To call in addition.* —b. Pass.: **ἐπί-κάλεομαι** -κάλούμας, p. **ἐπί-κέκλημαι**, 1. aor. **ἐπεκάληθην**, *To be called by a surname, to be surnamed.*

**ἐπικληθεῖς**, εῖσα, ἐν, P. 1. aor. pass. of **ἐπικάλέω**.

**ἐπί-λαμβάνομαι**, (f. **ἐπιλήφομαι**, p. pass. in mid. force, **ἐπειλημμαι**), 2. aor. **ἐπελάβομην**, v. n. [ἐπί, in “strengthening” force; λαμβάνομαι (mid. of λαμβάνω, “to take hold of”), “to take, or lay, hold of,” as one’s own act] With Gen.: *To take, or lay, hold of.*

**ἐπιλανθάνομαι**, (f. **ἐπιλήσσομαι**, p. act. in mid. force, **ἐπιλέληθα**), 2. aor. **ἐπελάβ-**

**δμην**, v. mid. [ἐπιλανθάνω, “to cause to forget”] (“To cause one’s self to forget”; hence) *To forget.*

**ἐπίον**, 2. aor. ind. of **πίνω**.

**ἐπιόρκ-έω** -ῶ, f. **ἐπιώρκ-ήσω**, p. **ἐπιώρκ-ηκα**, 1. aor. **ἐπιώρκ-ησα**, v. n. [ἐπιόρκ-ος, “swearing falsely, forsworn”] (“To be ἐπιόρκος”; hence) *To swear falsely, to foreswear one’s self.*

**ἐπιόντ-σίος**, σία, σίον, adj. [for **ἐπιόντ-σίος** (cf. ἔξου-σία for **ἔξοντ-σία**); fr. **ἐπίόν**, **ἐπιόντ-ος**, part. pres. of **ἐπειμι**, “to go, or come, to”] (“Pertaining to going, or coming, to” one; hence) With reference to the day: *Pertaining to the going or passing day; for the day, sufficient for the day.*

**ἐπί-ση-μος**, μον, adj. [ἐπί, “upon”; ση, base of σῆμα, “a mark or sign”] (“Having, or with, a σῆμα upon” it; hence) *Remarkable, notable.*

**ἐπι-σκέπτομαι**, (f. **ἐπι-σκέψομαι**), 1. aor. **ἐπεσκεψάην**, v. mid. [ἐπί, “upon”; σκέπτομαι, “to look”] (“To look upon”; hence) *To come, or go, to see; to visit a sick person.*—N.B. The present is used only by late authors, **ἐπισκοπέω** being the word employed in classical writers. This latter verb, however, takes its tenses from **ἐπισκέπτομαι**.

**ἐπι-σκῆψω**, (f. **ἐπι-σκιᾶσω**),

1. aor. ἐπ-εσκίδσα, v. n. [ἐπί, in "strengthening" force; σκίδω, "to shade, overshadow"] *To overshadow.*

ἐπιστράφεις, εῖσα, ἐν, P. 2. aor. pass. (in mid. force) of ἐπιστρέψω.

ἐπιστράφητω, 2. aor. imperat. pass. (in mid. force) of ἐπιστρέψω.

ἐπι-στρέψω, f. ἐπι-στρέψω, 1. aor. ἐπ-εστρέψα, v. a. and n. [ἐπί, "to"; στρέψω, "to turn"] ("To turn to" some object; hence) 1. Act.: *To turn round or about; to turn.*—2. Nent.: ("To turn one's self about"; hence) a. *To return, go or come back.*—b. *To turn to God, to be converted.*—3. Mid.: ἐπι-στρέψομαι, 2. aor. pass. in mid. force, ἐπ-εστράφητω: a. *To turn one's self, etc., round; to turn round.*—b. *To turn back, return;* x. 13.

ἐπιστρεψάτω, 3. pers. sing. 1. aor. ind. of ἐπιστρέψω.

ἐπεισνάγειν, 2. aor. inf. of ἐπεισνάγω.

ἐπι-συνάγειν, f. ἐπι-συνάξω, 1. aor. ἐπι-συνῆξα, v. a. [ἐπί, in "strengthening" force; συνάγω, "to bring together"] *To bring, or gather, together; to collect, assemble.*

ἐπιτίθεσσι, (Ion., for ἐπιτίθεσσι, 3. pers. plur pres. ind. of ἐπιτίθημι.

ἐπι-τέθηται, f. ἐπι-θήσω, (p. ἐπι-τέθηκα), 1. aor. ἐπ-έθηκα,

2. aor. ἐπ-έθηται, v. a. [ἐπί, "upon," also, "over"; τίθημι, "to put"] 1. *To put, or place, upon; to lay upon;*—folld. sta. by Dat., sts. by ἐπί and Acc.—2. *To put, or place, over; to set up over;*—at xxvii. 37 strengthened by ἐπάνω.

ἐπί-τιμ-άω -ῶ, (f. ἐπι-τιμήσω), 1. aor. ἐπ-επιμ-ησα, v. a. [ἐπί, "upon"; τίμη, "value"] ("To lay the value (i. e. a penalty) upon" a person; hence, "to object something to" one; hence, as neut. verb) With Dat.: 1. *To strictly enjoin or command.*—2. *To censure, rebuke, reprove, etc.*

ἐπι-τρέπω, (f. ἐπι-τρέψω), 1. aor. ἐπ-έτρεψα, v. a. [ἐπί, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Dat. of person and Inf.: *To permit, suffer, allow one to do, etc.*

ἐπιτρέψον, 1. aor. imperat. of ἐπιτρέπω.

ἐπιτροπ-ος, ου, m. [for ἐπιτρεπ-ος; fr. ἐπιτρέπ-ω, "to turn over to"; hence, "to entrust"] ("One entrusted" with the care or charge of a thing, etc.; hence) *A steward.*

ἐπι-φέ-σκω, v. n. [for ἐπιφάτ-σκω; fr. ἐπί, "towards"; φάσ, φωτ-ός, "light"] *To grow towards light, to be near dawn.*

ἐπιφέσκων, ουσα, ορ, P.

pres. of ἐπιφάσκω;—at xxviii.  
I supply ὥρᾳ with ἐπιφωσκούσῃ  
(Dat. of time “when”), *at the hour near dawn.*

ἐπλήσθην, 1. aor. ind. pass. of πίμπλημι.

ἐπ-ουράνιος, ουράνιον, adj. [ἐπ-ι, in “strengthening” force; οὐράνιος, “heavenly”] *Heavenly, in heaven.*

ἐπτά, num. adj. indecl. *Seven* [akin to Sans. *saptan*; cf. Lat. *septem*].

ἐπτά-κις, adv. [ἐπτά, “seven”] *Seven times*;—at xviii. 21, 22 dependent on adv. ἔως.

ἔργ-ἄζουμαι, (f. ἔργασσομαι, p. ἔργασμαι), 1. aor. ἔργασ-μην, v. mid. [ἔργ-ον, “work”] 1. Neut.: a. *To work, labour, etc.*; xxi. 28.—b. *To work at a trade or business; to trade, traffic;* xxv. 16.—2. Act.: a. *To work, do, perform;* vii. 23.—b. With cognate Acc.: *To work, i. e. accomplish, do, effect, etc.*; xxvi. 10.

ἔργ-άτης, ἄτον, m. [ἔργ, root of ἔργ-ω (obsol.), “to work”] *A workman, labourer.*

ἔργ-ον, ον, n. [root ἔργ; see ἔργατης] 1. *Work.*—2. *A deed, act, action.*

ἔρει, 3. pers. sing. of ἔρω.

ἔρεις, ᔭρείτε, 2. pers. sing. and plur. of ἔρω.

ἔρενγομαι, f. ἔρενξομαι, v. mid. (“To belch forth”; hence) *Of words, etc., as*

*Object: To pour forth, utter aloud, proclaim.*—N.B. In Latin, Cicero uses the kindred word *eructo* in the same force at Cat. 2, 5, 10; while in the Vulgate it is also found at Ps. xliv. 2, and Ps. cxviii. 171.

ἔρημ-ία, īas, f. [ἔρημος, “lonely, desert”] (“The state of the ἔρημος”; hence, “lone- liness, solitude”; hence) *A desert place, a desert, wilder- ness.*

ἔρημος, ον, adj. Of places: *Lonely, solitary, desolate, desert.*—As Subst.: *ἔρημος, ον, f. A wilderness, desert, etc.* [prob. to be divided ἔ-ρη- μος, and to be referred to Sans. root *BAH*, “to leave”; past part. “abandoned”; so that ἔ will be a prefix, and μος a suffix].

(ἔρημ-όν -ῶ, f. ἔρημώσω, p. ἤρημωκα), v. a. [ἔρημος, “lonely”] (“To make ἔρημος”; hence) *To lay waste or de- solate; to bring to desolation.*

—Pass.: *ἔρημ-όμαι -οῦμαι, p. ἤρημωμαι, 1. aor. ἤρημώθην.*

ἔρημ-όσις, σεως, f. [for ἔρημο-σις; fr. ἔρημό-ω, “to lay waste”] *A laying waste or desolating; desolation; see βδέλνυμα.*

ἔριξω, f. ἔρισω and ἔριξω, p. ἤρικα, v. n. [for ἔριδ-σω; fr. ἔρις, ἔριδ-ος, “strife”] (“To employ ἔρις”; hence) *To strive, wrangle, quarrel, etc.*

**έριφ-λον**, ιον, n. (dim. only in form) [έριφ-ος, “a kid”] (“A kid”; hence) *A goat.*

**έριφος**, ου, m. (“A kid”; hence) *A goat.*

**έρρηματίνος**, η, ον, P. perf. pass. of **ρίπτω**.

**έρχομαι**, f. ἐλεύσομαι, p. ἀλήλυθα, 2. aor. ἥλθον, v. mid.:

1. *To come, to go.*—2. Pres. of an all but immediate future: *Will or shall come; am, etc., coming.*—3. With Inf. (where the part. fut. is used in classic authors) to mark a purpose, intention, etc.: *To come for the purpose of, or in order to.*

—4. Of things as Subject: *To come = to be brought.*—5. Of time: *To come, arrive, etc.* [akin to Sans. *archchha* (fr. root विच्छि or वि, “to go”) = *έρχομαι*; while the 2. aor., perf., pluperf., and fut. are formed fr. a root *έλνθ*].

**έρω**, fut. of pres. *έρω*, which occurs perhaps only once: *I, etc., will tell or say.*

**έρωτάω -ώ**, f. **έρωτήσω**, (p. **ήρωτηκα**), 1. aor. **ήρότησα**, v. a. : 1. *To ask, inquire of.*

—2. With Acc. of person and Acc. of thing: *To ask a person something*; xxi. 24.

**έστισθην**, 1. aor. ind. pass. of **σείω**.

**έσθιε**, (f. **έδομαι**, p. **έδήδοκα**), v. a. and n. : 1. *To eat something.*—2. Neut.: *To eat, take food, etc.*

**έσκυλμένος**, η, ον, P. perf. pass. of **σκύλω**.

**έσμεν**, 1. pers. plur. pres. ind. of **εἰμί**.

\***Εσρώμ**, m. indecl. *Esrōm*; son of Phares, and one of the ancestors of Christ; i. 3.

**έσται**, for **έσεται**, 3. pers. sing. fut. ind. of **εἰμί**.

**έστέ**, 2. pers. plur. pres. ind. of **εἰμί**.

**έστηκα**, perf. ind., and **εστήκειν**, pluperf. ind. of *Ιστημι*, used as pres. and imperf.

**έστην**, 2. aor. ind. of *Ιστημι*.

**έστησα**, 1. aor. ind. of *Ιστημι*.

**έστρωσα**, 1. aor. ind. of *στρώνυμι*.

**έστω**, 3. pers. sing. pres. imperat. of **εἰμί**.

**έστάς**, ἀσα, ὁς and ὁς (= **έστηκάς**, *νία*, **ός**), P. perf. of *Ιστημι*.

**έσχάτος**, η, ον, sup. adj. [perhaps akin to *ἐκ*, *ἐξ*, “out”] (“Outermost”; hence) Of time, order, rank, etc.: *Last.*—As Subst.: a. **έσχάτοι**, *ων*, m. plur. *Last persons, last.*—With art.: *The last.*—b. **έσχάτα**, *ων*, n. plur. *Last circumstances, last state;* xii. 45.

**έσχισθην**, 1. aor. ind. pass. of **σχῖσω**.

**έσχον**, 2. aor. ind. of **έχω**.

**έσ-ώ**, adv. [for *εσ-ώ* (*ἐσ*, *εἰς*, “into”)] *Within, insido.*

**ἔσω-θεν**, adv. [*ἔσω*, “within”; suffix *θεν* = “from”] 1. *From within*.—2. = *ἔσω*: *Within*.

**ἔσθητην**, 1. aor. ind. pass. of *σάζω*.

**ἔσωσα**, 1. aor. ind. of *σάζω*.

**ἔταιρος**, *ου*, m.: 1. *A comrade, companion*.—2. As a mode of address: Voc.: *ἔταιρε, Comrade! my good friend!*

**ἔτεράχθην**, 1. aor. ind. pass. of *τάρδσσω*.

**ἔτερος**, *α, ου*, adj.: 1. *Other of tw.; the other*.—2. *Another* (= Lat. *alius*).—As Subst.: a. *ἔτερος*, *ου*, m. *Another person, another*;—Plur.: *Others*.—b. *ἔτερα*, *ων*, n. plur. *Other things*.

**ἔτι**, adv.: 1. Of time: a. *Still, yet*.—b. *Any longer, any more*.—c. *Even now*.—2. *Further, moreover* [akin to Sans. *ati*, “beyond”].

**ἔτοιμ-άσω**, f. *ἔτοιμάσω*, p. *ήτοιμάκα*, 1. aor. *ήτοιμάσα*, v. a. [*ἔτοιμ-ος*, “ready”] *To make or get ready, to prepare*.—Pass.: *ἔτοιμ-άζομαι*, p. *ήτοιμ-ασμαι*, 1. aor. *ήτοιμάσθην*, 1. fut. *ἔτοιμασθήσομαι*;—at xx. 28 supply *αὐτό* (= *τὸ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εἰωνύμων μου*) as the Subject of *ήτοιμ-ασται*.

**ἔτοιμος**, *η, ου*, adj. *Ready, prepared*.

**ἔτος**, *εος ους*, n. *A year*;—at ix. 20 *δώδεκα ἔτη* is Acc. of

“Duration of Time” [akin to Sans. *vatsas*, “a year”].

**εὖ**, adv. *Well* [like *ἀρι*, “good,” akin to Sans. *su*, which signifies both “good” and “well”].

**εὐαγγελ-ίζομαι**, 1. aor. *εὐ-ηγγελίσαμην*, v. mid. [*εὐαγγελ-ος*, “bringing good tidings”] (“To be *εὐαγγελος*”; hence) 1. Mid.: With Acc. of person alone: *To convey tidings, or preach the Gospel, to*.—2. Pass.: *εὐαγγελ-ίζομαι*, p. *εὐηγγέλισμαι*, 1. aor. *εὐηγγελ-ίσθην*: Of persons as Subject: *To have good tidings, or the Gospel, conveyed, or preached, to one, etc.*; xi. 5.—N.B. In St. Matthew’s Gospel only in pass., and at the one place pointed out above.

**εὐαγγελ-Ιον**, *ιον*, n. [id.] (“A thing pertaining to *εὐαγγελος*”; hence) *Good tidings, glad message; i. e. the Gospel*.

**εὐ-θία**, as, f. [*εῦθιος* (of the weather), “fair”] *Fair weather*.

**εὐ-δοκέω -δοκῶ**, (1. f. *εὐ-δοκήσω*), 1. aor. *εὐ-δοκησα* and *ηὐ-δάκησα*, v. n. [*εὖ*, “well”; *δοκέω*, “to think”] (“To think well”; hence) With *ἐν* and Dat. of person, or *εἰς* with Acc. of person: *To be well pleased at or with one*.

**εὐδοκ-ία**, *ιας*, f. [*εὐδοκ-έω*, “to be well pleasing”] (“A

being well pleasing"; hence, concrete) *That which is well pleasing, a satisfaction.*

εὐθέ-ως, adv. [εὐθύς, εὐθέ-ος, "straight"] ("After the manner of the εὐθύς"; hence) Of time: *Straightway, forthwith, immediately.*

1. εὐθύς, εῖα, ὁ, adj. *Straight;* iii. 3.

2. εὐθύς, adv. [1. εὐθύ-ς] Of time = εὐθέως; iii. 16; xiii. 20, 21.

εὔκαιρ-λα, λας, f. [εὔκαιρ-ος, "seasonable"] ("The state, or condition, of the εὔκαιρος"; hence) *A seasonable, or fitting, time; an opportunity.*

εύ-κοπ-ος, ον, adj. [εύ-, "easily"; κοπ, root of κόπ-τω, "tocut"] ("Easily cut"; hence) *Without toil or difficulty, easy.*  
Comp.: εύκοπ-ώτερος.

εύκοπάτερος, α, ον; see εύκοπος.

εὐ-λογ-έω -ῶ, imperf. (εὐ-, and) ηὐ-λόγ-εον ουν, f. εὐ-λογ-ήσω, 1. aor. εὐ-λόγ-ησα (and ηὐ-λόγ-ησα), v. n. and a. [εὖ-, "good"; λόγ-ος, "a word"]

1. Neut.: ("To use good words" hence) *To offer praise, to give thanks.*—2. : a. Act.: ("To use good words of"; hence) *To bless.*—b. Pass.: εὐ-λογ-έομαι -οῦμαι, p. εὐ-λόγ-ημαι, (1. aor. εὐ-λογ-ήθην, 1. f. εὐ-λογ-ηθήσομαι).

εὐλογημένος, η, ον, P. perf. pass. of εὐλογέω.

*St. Matt.*

εὔνο-έω -ῶ, v. n. [εὔνο-ος, "well-minded, friendly"] ("To be εὔνοος"; hence) With Dat. of person: *To be of a friendly mind or bearing to or towards one; to be reconciled to an enemy:*—for ισθι εὔνοῶν, see εἰμί, no. 9.

(εὐνουχ-ίζω, f. εὐνουχ-ίσω), 1. aor. εὐνουχ-ίσα, v. a. [εὐνοῦχ-ος, "eunuch"] 1. *To make a eunuch of a person;*—at xix. 12 in figurative force.—2. Pass. : 1. aor. εὐνουχίσθην, *To be made a eunuch.*

εὐροῦχ-ος, ον, m. [contr. fr. εὐν-ό-εχ-ος; fr. εὐν-ή, "a bed"; (o) connecting vowel; έχ-ω, in force of "to have charge of"] ("He who has charge of the bed"; hence, as employed in Eastern countries for taking charge of the women) *A eunuch.*

εὔνοῶν, contr. masc. nom. part. pres. of εὔνοέω.

εὐρέθην, 1. aor. ind. pass. of εύρισκω.

εὐρήσω, 1. fut. ind. of εύρισκω.

εὐρ-ίσκω, f. εὐρήσω, p. εῦρηκα, 1. aor. εὐρησα, 2. aor. εὐρο-, v. a. irreg. [root εὔρ] 1. *To find.*—2. *To find out, discover.*—Pass.: εὐρ-ίσκομαι, (p. εῦρημαι), 1. aor. εὐρέθην, 1. fut. εὐρεθήσομαι.

εὐρον, 2. aor. ind. of εύρισκω.

εὐρ-ύ-χωρ-ος, ον, adj. [εύρ-

ύς, “wide”; (*v*) connecting vowel; *χῶρος*, “a place”] (“Having, or with, a wide place”; hence) Of a road: *Spacious, roomy, broad, etc.*

*εὐρώ*, 2. aor. subj. of *εὐρίσκω*.

*εὐρών, οὖσα, ὁν*, P. 2. aor. of *εὐρίσκω*.

*εὐχάριστ-έω* -ω, 1. aor. *εὐχαριστησα*, v. n. [*εὐχάριστος*, “thankful”] (“To be thankful”; hence, as a result) *To offer, or give, thanks.*

*εὐ-άνυμ-ος, ον, adj.* [lengthened fr. *εὐ-δύνυμ-ος*; fr. *εὖ*, “good”; *δύνμ-α*, Æolic form of *δυνομ-α*, “a name”] (“Having a good name”; hence, of omens, “lucky”; hence, euphemistic for *ἀριστερός*, “left,” which was regarded as an ill-omened word) *Left*, as opposed to “right”:—*ἔξ εὐωνύμων, on the left hand*; see *ἔκ*.

*ἔφαγον*, 2. aor. without present: *To eat* [akin to Sans. root *BHAKSH*, “to eat”].

*ἔφανην*, 2. aor. ind. pass. of *φαίνω*.

*ἔφην*, 2. aor. ind. of *φημί*.

*ἔφυγον*, 2. aor. ind. of *φεύγω*.

*ἔχθ-ρός, ρά, ρόν, adj.* [*ἔχθ-ω*, “to hate”] *Hating*.—As Subst.: *ἔχθρός*, *οὐ*, m. (“One who hates”; hence) *An enemy, adversary*.

*ἔχιθνα, ης, f.* *A serpent, viper, adder.*

*ἔχω*, imperf. *εἰχον*, f. *ἔχω* and *σχήσω*, p. *ἔσχηκα*, 2. aor. *ἔσχον*, v. a. and n.: 1. Act.: a.: (a) *To have, possess*.—(b) With second Acc.: (a) Of Subst.: *To have, etc., an object as or for that which is denoted by the second Acc.*—(b) Of an Adj. or Part.: *To have, etc., an object in the state or condition denoted by the second Acc.*—(c) *To have, or possess, as a wife*; xxii. 28.—(d) With Inf.: *To have power, be able, to do, etc.*; xviii. 25.—b.: (a) *To hold*;—at i. 18, etc., without nearer Object:—*ἐν γαστρὶ ἔχειν*; see *γαστήρ*.—(b) *To hold, regard, consider, etc.*—2. Neut.: a. *To have*; i. e. *to possess property, etc.*—b. (“*To have one’s self*; i. e.) *To be in a certain state*:—*κακῶς ἔχειν*, (*to be in a bad state, i. e.*) *to be ill or sick*, iv. 24, etc. [akin to Sans. root *SAH*, “to sustain, support”].

*ἔως*, adv.: 1. Of time: *Until, till*:—*ἔως ἄν* with Subj., see *ἄν*, no. 2;—*ἔως πότε*, *until what time*, i. e. *how long*;—*(with Gen.) ἔως Ἰωάννου*, *until John*, xi. 18; *ἔως τῆς ἡμέρας*, *until the day*, xxvii. 64.—2. Of place: *As far as, up to; down to*:—*With Gen.*: *ἔως τοῦ οὐρανοῦ*, *up to heaven*, xi. 23; *ἔως Ἀδεου*, *down to hell*, xi. 23.—3. Of a state, etc.: *With Gen.*:

*As far as, to the very borders of, etc. — 4. Of extent or amount : With Gen. : As far as, to the extent of, etc.*

\*Ζαβουλών, m. indecl. (“Habitation”) *Zebulun*; (the tenth son of the patriarch Jacob; hence, his descendants) *the tribe of Zebulun*.

\*Ζαρά, m. indecl. (“Offspring” or “Dawn”) *Zarah*; the son of Judah, and one of the ancestors of Joseph the husband of the Virgin Mary; i. 3.

\*Ζαχαρίας, οὐ, m. (“Jehovah is mindful”) *Zacharias*; the son of Barachias; xxiii. 35.—Much dispute has arisen about the person intended by our Lord in the above-cited place; but the opinion now more generally received is that he was the son of Jehoiada as mentioned at 2 Chron. xxiv. 20, 21, and was stoned to death “in the court of the house of the Lord” for his faithfulness in delivering the Lord’s message to the idolatrous people of Judah and Jerusalem.

ζῶ, ζῶ, f. ζῆσω and ζησομαι, (p. ζηκα), v. n. *To be alive, to live.*

\*Ζεβέδαιος, οὐ, m. (prps. “Gift of Jehovah”) *Zebedees*; the husband of Salomē, and the father of James and John.

(Ιημί-όω -ῶ, f. ζημιώσω, p. ζημιώσκα, v. a. [ζημί-α, “a fine”] “To fine, amerce, mulct.”—) Pass.: (ζημι-όσματούματι, p. ζημιώματι), 1. aor. ζημιώθην, 1. f. ζημιώθησομαι, (“To be fined,” etc.; hence) *To be punished*; i. e. eternally;—at xvi. 26 folld. by Acc. of “Respect.”

ζημιωθή, 3. pers. sing. 1. aor. subj. pass. of ζημιόω.

ζησομαι, fut. ind. of ζῶ.

ζητάω -ῶ, f. ζητήσω, (p. ζητηκα), 1. aor. ζητησα, v. a.: 1. *To seek, look for.*—2. *To ask for, demand, require.*—3. With Inf.: *To seek, or endeavour, to do, etc.*—4. *To seek, search after, try to find, etc.*—5. Without Object: *To seek, make search, etc.*

ζίζαντον, οὐ, n. *Zizan*, a weed that grows in wheat; prob. our darnel.

\*Ζοροβαβελ, m. indecl. (“Babel-born, i. e. Born in Babylon”) *Zorobabel*; son of Salathiel, the head of the tribe of Judah at the return from the Babylonish captivity, and an ancestor of Joseph the husband of the Virgin Mary; i. 12.

ζυγός, οῦ, m. [ζεύγνυμι, “to join”; through root ζυγ] (“The joining thing”; hence, “a yoke” for draught cattle; hence, in a figurative force) *Yoke.*

**ζύμη**, ης, f. : 1. *Leaven*.—2. *Corruption* in teaching, etc. [usually assigned to ξέω, (act.) “to make to boil,” inasmuch as leaven causes fermentation].

**ζύμ-όω** -ώ, (f. ζυμάσσω, p. ζύμωσκα), v. a. [**ζύμη**, “leaven”] *To leaven*.—Pass.: (**ζυμόματι** -ούματι, p. ζύμωματι), 1. aor. ζύμωθην (1. fut. ζυμωθήσομαι).

**ζω-ή**, ης, f. [**ζάω**, ζώ, “to live”] (“That which lives”; hence) 1. *Life*.—2. With or without αἰώνιος: *Life eternal*.

**ζῶν**, ζῶσα, ζῶν, contr. part. pres. of ζάω. — As Subst.: **ζῶντες**, ον, m. plur. *Living persons, the living*; xxii. 32.

**ζώνη**, ης, f. [**ζών-ρῦμι**, “to gird”] (“That which girds”; hence) 1. *A girdle, belt*.—2. As money was carried in the girdle or belt: *A purse*.

**ζώντος**, ζώντων, masc. gen. sing. and plur. of ζῶν.

1. **ἢ**, conj. : 1. *Or*:—ἢ . . . ἢ, either . . . or, vi. 24, etc.; but at vi. 31, *or . . . or*.—2. : a. After words denoting comparison: (a) *Than*.—(b) *For μᾶλλον ἢ, More than, in a greater degree than, rather than*; xviii. 8, 9.—b. Of time: *That*:—πρὶν ἢ, *before that*.

2. **ἥ**, fem. nom. sing. of dem. art. δ.

3. **ἥ**, fem. nom. sing. of rel. pron. δς.

4. **ἥ**, fem. dat. sing. of rel. pron. δς.

5. **ἥ**, 3. pers. sing. pres. subj. of εἰμί.

**ἥγαγον**, 2. aor. ind. of ἤγαγε.

**ἥγε-μάν**, μάνος, m. [**ἥγε-**ομαι, “to lead”; hence, “to rule”] (“One who rules”; hence) 1. *A ruler, prince, etc.*—2. The Roman *governor*, or *procurator*, of Judæa; xxvii. throughout.

**ἥγ-έομαι** -ούματι, (f. **ἥγη-**σομαι), p. **ἥγημαι**, 1. aor. **ἥγη-**σάμην, v. mid. [root **ἥγ**, akin to ἄγ-ω, “to lead”] (“To lead”; hence) *To rule, command, etc.*

**ἥγερθην**, 1. aor. ind. pass. of **ἥγειρω**.

**ἥγουμενος**, η, ον, P. pres. of **ἥγεσθαι**. — As Subst.: **ἥγουμενος**, ον, m. *A ruler*.

**ἥδη**, adv. : 1. *Now, already*.—2. *Presently, forthwith* [akin to Sans. *adya*, “to-day, now”].

**ἥδυνάμην**, imperf. ind. of δύναμαι.

**ἥδυνήθην**, 1. aor. ind. of δύναμαι.

(**ἥδ-ύ-օσμ-ος**, ον, adj. [**ἥδ**-ύς, “sweet, fragrant”; (*v*) connecting vowel; **օσμή**, “a scent”]) “Having a sweet, or fragrant, scent, sweet-smelling.”—As Subst.:) **ἥδύοσμον**, ον, n. (“The sweet-smelling thing or herb”; a name given to) *Mint*.

**ἡθέλησα, ἡθέλον,** 1. aor. and imperf. ind. of *ἐθέλω*.

**ἥκειν,** f. **ἥξω,** p. **ἥκα,** 1. aor. **ἥξειν,** v. n. *To have come, to be present; to come.*

**ἥλθον,** 2. aor. ind. of *ἔρχομαι.*

\***ἥλις (= Θεός μου), My God;** xxvii. 46.

\***Ἡλίας, οὐ,** m. (“My God is Jehovah”) *Elias* or *Elijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. Mal. iv. 5.

**ἥλικ-τα, ἴας,** f. [**ἥλιξ, ἥλικος**, “one of the same age”] (“The state, or condition, of the *ἥλιξ*”; hence, “a being of the same age with another”; hence, “age, time of life”; hence) *Stature, growth, as being a sign of age.*

**ἥλιος, ιού,** m. *The sun* [akin to Sans. *svar*, “the sun”].

**ἥμαρτον,** 2. aor. ind. of *ἀμαρτάνω.*

**ἥμέρα, ας, f.:** 1. *Day* :—*τῇ ἥμέρᾳ τῇ τρίτῃ, on the third day*, Dat. of time “when,” xvii. 28 :—*πάσας τὰς ἥμέρας ἥμῶν, all our days*, Acc. of “Duration of Time,” xxviii. 20; cf., also, xii. 40, etc.—2. *A time, season, etc.*

**ἥνεχθην,** 1. aor. ind. pass. of *φέρω.*

**ἥρα,** 1. aor. ind. of *ἄρπω.*

**ἥρεσα.** 1. aor. ind. of *ἀρέσκω*

**ἥριθμημένος, η, ον,** P. perf. pass. of *ἀριθμέω.*

**ἥρηστάμην,** 1. aor. ind. of *ἀρνέομαι.*

**ἥρεξμην,** 1. aor. ind. mid. of *ἀρχω.*

**Ἡρώδης, οὐ,** m. *Herod*; 1. Surnamed “The Great,” the second son of Antipater, procurator of Judaea. He was appointed King of Judaea by a decree of the Senate, B.C. 40; ii. 1, etc.—2. Surnamed Antipas; the second son of Herod the Great, king of Judaea, by his fourth wife Malthacē, a Samaritan woman. He was Tetrarch of Galilee and Peræa; xiv. 1, etc.

**Ἡρώδ-ιᾶνοι, ιᾶνῶν,** m. plur. [‘**Ἡρώδ-ης**, “Herod” (Antipas)] (“Those belonging to Herod”) *The Herodians*; i.e. the courtiers and partisans of Herod, who upheld the payment of tribute to Rome, inasmuch as Herod held his dominions through the favour of the Romans.

**Ἡρώδ-ιάς, ιᾶδος,** f. [‘**Ἡρώδ-ης**, “Herod”] (“She who pertains to Herod”) *Herodias*; daughter of Aristobulus, and grand-daughter of Herod the Great.

\***Ἡσαῖας, οὐ,** m. (“Help of Jehovah”) *Hesaias*, or *Isaiah*; the great evangelical prophet,

who lived between 760 and 698 B.C.

**ἥσθια**, for **ἥσ.** 2. pers. sing. imperf. ind. of **εἰμι**.

**ἥσφαλισάμην**, 1. aor. ind. mid. of **ἀσφαλίζω**.

**ἥτοιμασματ**, **ἥτοιμασμένος**, **η**, **ον**, perf. ind. pass. and P. perf. pass. of **ἔτοιμάζω**.

**ἥνδησα**, 1. aor. ind. of **αὐλέω**.

**ἥνδισθην**, 1. aor. pass. (in mid. force) of **αὐλίζομαι**.

**ἥνξηθῆ**, 3. pers. sing. 1. aor. subj. pass. of **αὐξάνω**.

**Θαδδαῖος**, **ου**, m. *Thaddeus*, called also *Lebbæus*; a name of the Apostle Jude, the brother of James the Less.

**Θάλασσα**, **ης**, f. *The sea*:—  
**Θάλασσα τῆς Γαλιλαίας**, *the Sea of Galilee*, called also the Sea of Tiberias, from Tiberias, a city near it; and the Lake of Gennesareth, from Gennesareth, a district in its immediate neighbourhood [prob. akin to Sans. root **TRAS**, “to tremble,” and so the trembling or agitated thing, in reference to the action of the winds and tide].

\***Θάμαρ**, f. indecl. (“Palm-tree”) *Thamar*; the daughter-in-law of Judah the son of Jacob; see Gen. xxxviii.

**Θάν-άτος**, **ἄτου**, m. [**θαν-**, root of **θνή-σκω**, “to die”] *Death*.

**θάνατ-ός -ώ**, f. **θάνατόςω**, 1. aor. **ἔθανάτωσα**, v. a. [**θάνατος**, “death”] *To put to death*.

**θάπτω**, f. **θάψω**, 1. aor. **ἔθαψα**, v. a. *To bury* [root **ταφ**].

**θαρσ-έω -ώ**, (f. **θαρσήσω**), v. n. [**θάρσος**, “courage”] 1. *To take courage, to be of good courage*.—2. Imperat.: **θαρσεῖ** (sing.), **θαρσεῖτε** (plur.), *Be of good courage, take good cheer*.

**θαυμάζω**, (f. **θαυμάσω**, p. **τεθαύμακα**), 1. aor. **ἔθαυμάσα**, v. n. [for **θαυμάτ-σω**; fr. **θαῦμα**, **θαύματ-ος**, “wonder”] *To wonder, marvel, be astonished*.

**θαυμά-στος**, **σια**, **σιον**, adj. [for **θαυμάτ-στος**; fr. **θαῦμα**, **θαύματ-ος**, “a wonder”] (“Pertaining to **θαῦμα**”; hence) *Wonderful, wondrous, marvellous*. — As Subst.: **θαυμάστια**, **ων**, n. plur. *Wonderful, etc., works or deeds*.

**θαυμασ-τός**, **τῇ**, **τόν**, adj. [for **θαυματ-τός**; fr. **θαυμᾶζω** (= **θαυμάτ-σω**), “to wonder at”] (“To be wondered at”; hence) *Wonderful, wondrous, marvellous*.

**θε-άσματ-ώματ**, f. **θεάσματ**, 1. aor. **ἔθεασάμην**, p. **τεθέάματ**, v. mid. [**θέ-α**, “a seeing, view,” etc.] (“To obtain a seeing, or view, of” some object; hence)

1. *To see, behold*.—2. Pass.: 1. aor. **ἔθε-άθην**, *To be seen*.

**θελ-ημα**, **θιάτος**, n. [**θέλ-ω**,

“to will”] (“That which wills”; hence) *Will*.

**Θέλω**, a shortened form of **θέλειν**.

(**θεμελί-δω**, -ώ), f. **θεμελίωσω**, l. aor. **ἐθεμελίωσα**, v. a. [**θεμέλιον**, “a foundation”] 1. Act.: *To lay the foundation of, to found*.—2. Pass.: *To have the foundation of something laid, to be founded*.—Pass.: **θεμελί-δομαι** -ούμαι, (p. **τεθεμελίωμαι**), pluperf. (without augment) **τεθεμελίώην**, l. aor. **ἐθεμελιώθην**.

**Θεός**, οῦ, m. *God* [akin to Sans. *deva*; cf. Lat. *deus*].

**Θεραπε-τά** (quadrисyllable), *las*, f. [**θεραπε-ύω** (quadrисyll.), “to serve”] (“A serving”; hence) *A body of servants, a household*, etc.

**Θεράπ-εύω**, f. **θεράπεύσω**, (p. **τεθεράπευκα**), l. aor. **ἐθεράπευσα**, v. a. [**θέραψις, θέραπ-**ος, “a servant, attendant”] (“To be a **θέραψις** to” one; hence, “to serve, attend upon”; hence, “to take care of”; hence) *To heal, cure, etc.*—Pass.: **θεράπ-εύομαι**, p. **τεθεράπευμαι**, l. aor. **ἐθεράπεύθην**, (f. **θεράπευθήσομαι**).

**Θερ-ίζω**, f. **θερίσω** (and **θερίω**), l. aor. **ἐθερίσα**, v. n. [**θέρ-ος**, “summer”; hence, “harvest”] *To harvest, gather in the fruits of the earth, reap, etc.*

**Θερισ-μός**, μοῦ, m. [for **θερίδ-μός**; fr. **θερίζω** (= **θερίδ-**

**σω**), “to reap”] (“A reaping”; hence) *Reaping-time, harvest*.

**Θερισ-τής, τοῦ**, m. [for **θεριδ-τής**; fr. **θερίζω** (= **θερίδ-σω**), “to reap”] *A reaper*.

**Θέρ-ος**, εος ους, n. [**θέρ-ω**, “to warm”; pass. “to be warm or hot”] (“That which is warm or hot”; hence) *Summer-time, summer*.

**Θεωρ-έω** -ώ, (f. **θεωρήσω**, p. **τεθεωρήσκα**), l. aor. **ἐθεωρήσα**, v. a. and n. [**θεωρ-ός**, “a beholder”] 1. Act.: (“To be a **θεωρός** of”; hence) *To see, behold, look at*.—2. Neut.: (“To be a **θεωρός**”; hence) *To behold, look on, be a spectator*.

**Θεωρήσαι**, l. aor. inf. of **θεωρέω**.

**Θεωροῦσαι**, contr. fem. nom. plur. of **θεωρέω**.

**Θηλ-άξω**, (f. **θηλάσω** and **θηλάξω**), l. aor. **ἐθηλάσσα**, v. n. [**θηλ-ή**, “a teat”] (“To give the **θηλή**”; hence) *To give suck, to suckle*.

(**θῆλυς, εία**, v, adj. *Of the female sex, female*.—As Subst.:) **Θηλήν**, εος, n. (“The female sex”; hence) *A female, a woman* [**θηλ**, root of **θάω**; akin to Sans. root **DHÉ** or **DHĀ**, “to suckle”; and so, “suckling, giving suck”].

**Θησαυρ-ίζω**, (f. **θησαυρίσω**, p. **τεθησαυρίκα**), l. aor. **ἐθησαυρίσα**, v. n. [**θησαυρ-ός**, “treas-

ure"] *To lay up treasure*;—  
at vi. 19 and 20 folld. by  
cognate Acc., θησαυρός.

**Θη-σαυρός**, σαυροῦ, m. [θη  
(= θε), root of τί-θη-μι, "to  
place"] ("That which is  
placed or stored up"; hence)  
*Treasure*.

**Θήσω**, fut. ind. of τίθημι.  
**Θλί-ψω**, (f. θλί-ψω, p. τέθλι-  
ψα), v. a. [akin to τρί-ψω,  
"to rub"] *To compress,  
straiten, make narrow, etc.*—  
Pass. **Θλίψομαι**, p. τέθλιψμαι,  
(1. aor. ἐθλίφθην).

**Θλῖψις**, εώς, f. [for θλῖψ-σις;  
fr. θλίβ-ω, "to rub, gall";  
hence, "to distress, afflict"]  
("An afflicting"; hence)  
*Affliction, distress, tribula-  
tion, etc.*

(**Θνή-σκω**, f. θανοῦμαι), p.  
τέθνηκα, v. n.: 1. In present  
tense: *To die*.—2. In perf.  
tenses: ("To have died"; i. e.)  
*To be dead* [root θαν, akin to  
Sans. root HAN, "to strike,  
to kill"].

(**Θορύβ-έω**, -ῶ, f. θορύβ-  
ήσω, 1. aor. ἐθορύβησα, v. a.  
[θόρυβ-ος, "clamour, noise"]  
1. Act.: *To make a clamour,  
or noise, at; to trouble, dis-  
turb*.—2. Pass.:) **Θορύβ-έομαι**,  
-οῦμαι, (p. τεθορύβημαι, 1. fut.  
θορυβηθσομαι), *To be troubled  
or disturbed; to make lamenta-  
tions, etc.*

**Θόρυβος**, οὐ, m. *Clamour,  
noise, tumult, etc.*

**Θρῆν-έω -ῶ**, f. θρηνήσω, v. n.  
[θρῆν-ος, "a dirge"] ("To  
sing a θρῆνος"; hence) *To  
wail, lament, etc.*

**Θρῆν-νους**, νου, m. [lengthened  
fr. θρέ-νος, fr. θρέ-ομαι, (of  
women) "to shriek aloud"]  
("A shrieking aloud," as wo-  
men do at funerals; hence, "a  
funeral-lament, a dirge";  
hence) *Lamentation, esp. for  
the death of a person*.

**Θρίξ**, τρίχος (mostly plur.),  
f.: 1. Sing.: *A hair of the  
head*.—2. Plur.: a. Of per-  
sons: *The hairs of the head,  
the hair*; i. 30.—b. *The hair  
of a camel*; iii. 4 [akin to  
Sans. root DRIH, "to grow";  
and so "the growing thing";  
cf. Lat. cri-nis for cre-nis, fr.  
cre-sco, "to grow"].

**Θροῖσθε**, 2. pers. plur. pres.  
imp. mid. of θροέω.

(**Θρο-έω -ῶ**, 1. aor. ἐθρόησα,  
v. n. "To call out or aloud."—)  
Mid.: **Θρο-έομαι -οῦμαι**, ("To  
call out loudly for one's self";  
hence) *To be alarmed or terri-  
fied; to call out from terror*.

**Θρό-νος**, νου, m. ("The  
bearing or supporting thing";  
hence) 1. *A seat, chair*.—2.  
*A throne*, as being a seat or  
chair of state [akin to Sans.  
root DHRI, "to bear"].

**Θύγ-άτηρ**, ἀτέρος ἀτρός, f.  
*A daughter*;—employed as a  
term of affection or good will  
at ix. 22 [akin to Sans. duhitr-

*i*, "a daughter"; fr. root DUH, "to milk"; and so, literally, "a milker"].

(θῦμ-όω-ῶ, 1. aor. ἐθύμωσα, v. a. [θῦμ-ός, in force of "rage"] *To enrage.* —) Pass.: θῦμ-δομαι -οῦμαι, p. τεθῦμωμαι, 1. aor. ἐθύμάθην, 1. fut. θῦμωθήσομαι.

Θύρα, *as*, f. *A door* [akin to Sans. dvāra, "a door, a gate"].

Θύ-στα, στις, f. [θύ-ω, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim offered in sacrifice; a sacrifice, offering.*

Θυσίασ-τήριον, τηρίον, n. [for θυσιάδ-τήριον; fr. θυσιάζω (= θυσιάδ-σω), "to sacrifice"] ("The sacrificing thing, or thing for sacrificing"; hence) *An altar for the offering up of slain victims.*

Θύω, f. θυσώ, p. τέθύκα, 1. aor. θύσα, v. a.: 1. *To offer, to sacrifice.* — 2. *To kill, slay.* — Pass.: θύομαι, p. τέθύμαι, (1. aor. ἐτύθην, 1. fut. τύθησομαι).

Θῶ, 1. pers. sing. 2. aor. subj. of τίθημι.

\*Θωμᾶς, ἄ, m. ("Twin") Thomas, called also Didymus (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. δίδυμος, ("double"; as subst.) "a twin"].

\*Ιάκωβος, m. indecl. ("Heel-catcher, or Supplanter") Jacob: 1. Son of Isaac, and brother of Esau, and an ancestor of Christ; i. 2.—2. Son of Matthew, and the father of Joseph the husband of the Virgin Mary; i. 15.

\*Ιάκωβος, οὐ (a lengthened form of Ιάκωβ), m. James: 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed "The Great"; xvii. 1.—2. A son of Alphæus, and one of the twelve Apostles; he was surnamed "The Less," and, also, Lebbæus, and Thaddæus;—at x. 8 supply *νλός* with *δ τοῦ Αλφαίου.*

Ιαομαι -ῶμαι, f. ιασομαι, 1. aor. ιασάμην, v. mid. *To heal, cure.*

Ια-τρός, τροῦ, m. [ια-ομαι, "to heal"] ("A healer"; hence) *A physician.*

1. Ιδε, imperat. of εἶδον.  
2. Ιδε, adv. [strictly 2. pers. sing. imperat. of εἶδον; see εἶδω] *See! look! lo! behold!*

Ιδ-έα, έας, f. [εἶδω, "to see," in mid. "to appear," through root Ιδ] ("An appearing"; hence) *Appearance, aspect.*

Ιδεῖν, inf. of εἶδον; see εἶδω.

Ιδίος, a, ov, adj. ("Pertaining to one's self"; hence) 1. *Private.* — Adverbial expression: καὶ Ιδιαῖς, *Privately,*

by one's self, etc.—**2.** Own, one's, etc., own.

**ἰδού**, adv. [strictly 2. pers. sing. imperat. of *εἰδόμην*, 2. aor. mid.; see *εἶδω*] See! look! lo! behold!

**ἴδω**, subj. of *εἶδον*.

**ἰδών**, οὖσα, δν, P. of *εἶδον*.

\***Ιερεμίας**, ov, m. (the name has been variously explained, but prob. means "Jehovah is exalted") *Jeremias* or *Jeremiah*, one of the four greater prophets, and "the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin," Jer. i. 1. At verse 6 of the first chapter of his prophecies he speaks of himself as "a child." It is not clear, however, whether he uses the term as a designation of his age, or as expressive of the sense he entertained of his own weakness and natural want of power to execute the office of a prophet. It may be inferred from what is known of his after life, that he was born about B.C. 605—610.

**ἱερεύς**, ἄως, m. [*ἱερ-*d, "offerings, sacrifices"] ("He who attends to, or makes, *ἱερόν*;" hence) *A priest*.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priest-

hood, in contradistinction to those performed by the Levites.

\***ἱεριχώ**, f. indecl. (prob. "Place of fragrance"; or "Odoriferous or Balmy place")

*Jericho*; a city of the Holy Land, in the possession of the tribe of Benjamin. It lay about  $7\frac{1}{2}$  miles from the western bank of the Jordan, and about 19 from Jerusalem; between which city and itself the intervening country is described as a rocky desert.

**ἱερόν**, οῦ, n. [neut. of *ἱερός*, "sacred," used as a subst.] ("A sacred thing or place"; hence) *A temple*;—esp. the temple at Jerusalem.

\***ἱεροσόλυμα**, αν, n. plur. *Jerusalem*; see *Ἱερουσάλημ*.

\***ἱερουσάλημ**, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

\***ἱεσσαί**, m. indecl. (prps. "Gift") *Jesse*; the father of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

\***ἱερονίας**, ον, m. indecl. ("Jehovah establishes") *Jeconias* (altered fr. Hebr. *Jehoiachin*), acc. to St. Matthew son of Josias, king of Judah about B.C. 600, and an ancestor of Joseph the husband of the Virgin Mary; i. 11.

\***ἱησοῦς**, οῦ, m. ("The Lord

He delivers";—or "Whose help is Jehovah") Jesus Christ, the incarnate son of God, the Saviour of mankind.

**Ικ-άνος, ἄνη, ἄνον,** adj. [usually referred to **Ικ**, root of **Ικ-άνω, Ικ-νέομαι**, "to come"] ("Coming" to one; hence, "becoming, fitting"; hence) 1. Of persons: With Inf. or **Ινα** with Subj.: *Worthy to do, etc.*—2. Considerable, large, great, whether in number or amount.

**Ιλεώς, ων** (Attic form of **Ιλάος, ον**), adj. *Gracious, propitious*;—at xvi. 22 **Ιλεώς σοι** is an elliptical expression for **δ Θεός ξετω Ιλεώς σοι**, "God be gracious to thee"; and is equivalent to "May God avert this from thee."

**Ιμάτ-ιον, ιον**, n. dim., only in form [obsol. **Ιμα** (= **είμα**)]. **Ιμάτ-ος**, "that which one puts on"; hence, "a cloak," etc.] 1. *A cloak, mantle, outer garment.*—2. Plur.: *Clothes or garments in general.*

**Ιμάτισμένος, η, ον**, P. perf. pass. of a verb **Ιματίζω**, "to clothe" (perhaps found only in Gr. Test. and in the foregoing form) *Clothed, wearing clothes.*

**Ιματισμός, μοῦ**, m. [for **Ιματιδ-μός**; fr. **Ιματίζω** (= **Ιματίδ-σω**, "to clothe"; see **Ιματισμένος**) ("That which clothes"; hence) *Clothing, clothes, raiment, apparel.*

**Ινα**, conj. with Subj. *That, in order that*:—**Ινα μή, that not, lest** :—**Ινα τι**, or, as one word, **ινατί** (*sc. γένηται*), (*that what may happen, i. e. to what end or purpose, why, wherefore*). **ινατί**; see **Ινα**.

\***Ιορδάνης, ου, m.** ("Descending = the rushing current") *Jordan*; the chief, and only large, river of Palestine, full of rapids, which flows from Antilibanus, and is lost in the Dead Sea.

**Ιουδαία, ας, Ιουδαῖοι, ον**; see **Ιουδαῖος**.

**Ιουδ-αῖος, αία, αῖον**, adj. [**Ιούδ-ας**, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa.*

—As Subst.: a. **Ιουδαῖος, ον**, m. *A man of Judah or Judæa; a Jew;*—in St. Matthew, only plur.: *The Jews.*—b. **Ιουδαία, ας, f.** *Judah or Judæa.*

\***Ιούδας, α, m.** ("Celebrated or Praised") 1. *Judah*: a. The third son of the patriarch Jacob, and an ancestor of Joseph, the husband of the Virgin Mary; i. 2, 3.—b. The land of the tribe of Judah; ii. 6.—2. *Judas*: a. Iscariot; xxvii. 3, etc.; see **Ισκαριώτης**.—b. The brother of Jesus; xiii. 55.

\***Ισαάκ, m. indecl.** ("Sporting") *Isaac*; the son of Abraham.

**Ισθι**, pres. imperat. of *εἰμι*.  
 \***Ισ-καριώτ-ης**, *ou*, m. *Is-*  
*cariot*; i. e. “man of Kerioth,”  
 a town of Judah.

**Ισος**, *η*, *ov*, adj. With Dat.:  
*Equal to, on a par with*; **xi.**  
**12.**

\***Ισραὴλ**, m. indecl. (“God-wrestling or God’s Prince”) (*Israel*, the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok—now El-Zerka—and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites*.

**Ι-στη-μι**, f. *στήσω*, p. *ξ-*  
*στηκα*, 1. aor. *ξστησα*, 2. aor.  
*ξστην*, v. a. and n.: 1. Act.:  
 Pres., imperf., 1. fut., 1. aor.:  
*To make to stand; to set, place, etc.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: *To stand.*—  
 3. Pass.: (**Ι-στάμαι**, p. *ξστα-*  
*μαι*), 1. aor. *ξστάθην*, 1. f.  
*σταθήσομαι*, *To be set or placed; to stand*; cf. no. 2 [akin to Sans. root *STHĀ*, “to stand”; cf. Lat. *sto* (= *sta-o*)].

**Ισχῦ-ρός**, *ρό*, *ρόν*, adj. [*ισχύς*, *ισχῦ-ος*, “strength”] (“Pertaining to *ισχύς*; hence) *Strong*.—As Subst.: **Ισχῦρός**, *οῦ*, m. *A strong man.* **Ισχ-** Comp.: *ισχῦρ-ότερος*; (Sup.: *ισχῦρ-ότατος*).

**Ισχυρότερος**, *a*, *ov*; see *ισχύρος*.

**Ι-σχ-ύς**, *υος*, f. [for *Ιν-σχ-ύς*; fr. *Ιs*, *ιν-ές*, “force, power”; *σχ*, a root of *ἔχω*, “to have”] (“The thing having *Ιs*; hence) *Strength, might, whether of body or mind.*

**Ισχῦ-ω**, (f. *ισχῦσσω*), p. *ισχύκα*, 1. aor. *ισχύσα*, v. n. [*ισχύς*, *ισχῦ-ος*, “strength”] (“To have *ισχύς*; hence) 1. *To be strong in body or health.*

—2. With Inf.: *To have power, or be able, to do, etc.*  
 —3. Folld. by *eis* and Acc.: *To avail, or be profitable, for.*

**Ισχῦων**, *οντα*, *ov*, P. pres. of *ισχύω*:—*οι ισχύοντες*, *they who are strong in health; the healthy, the whole.*

**Ιχθύ-δ-ιον**, *ιον*, n. dim. [*ιχθύς*, *ιχθύ-ος*, “a fish”; with δ epenthetic] *A little, or small, fish.*

**Ιχθύς**, *υος*, m. *A fish.*

\***Ιωάθαμ**, m. indecl. (“Jehovah is perfect”) *Joatham*, or *Jotham*, a son of *Ozias* (*Uzziah*), king of *Judah*, who ascended the throne about B.C. 759; see 2 Kings xv. 5 *sqq.* He was an ancestor of Joseph, the husband of the Virgin Mary; i. 9.

\***Ιωακείμ**, m. indecl. (“Jehovah establishes”) *Joakim* (*Jehoiakim*), son of *Josias* (*Josiah*), king of *Judah*, who ascended the throne about B.C.

600; see 2 Kings xxiv. 6 *sqq.*—N.B. Ιωακείμ is omitted in St. Matthew's genealogy of the Saviour, at i. 11.

\*Ιωάνης, ου, m. (“Whom Jehovah bestows,” or “Jehovah is gracious”) *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, and one of the twelve Apostles.

\*Ιωάνης, ἄ, m. (“Dove”) *Jonas* or *Jonah*, the son of Amittai; a prophet who lived about B.C. 862. When ordered by God “to cry against Nineveh” for its wickedness, he attempted to evade his mission and to flee from the presence of the Lord by taking ship at Joppa for Tarshish. A great storm having arisen, he confessed himself to be the cause of it, and bade the sailors throw him into the sea. When they had done so, he was swallowed by a whale, and after three days was vomited by the fish on dry land. To this Christ refers at xii. 39 *sqq.*; xvi. 4. For the subsequent history of Jonah see the book of this prophet.

\*Ιωράμ, m. indecl. (“Jehovah is high”) *Joram*, son of Josaphat (or Jehoshaphat, 2 Chron. xi. 1 *sqq.*), king of Judah, who ascended the throne about B.C. 891; see 2 Kings viii. 16. He was an

ancestor of Joseph, the husband of the Virgin Mary; i. 8.

\*Ιωσαφάτ, m. indecl. (“Jehovah is judge”) *Josaphat* (Jehoshaphat), son of Asa, king of Judah, who ascended the throne about B.C. 914; see 1 Kings xxii. 41; 2 Chron. xvii. 1 *sqq.* He was an ancestor of Joseph, the husband of the Virgin Mary; i. 8.

\*Ιωσής, ἥ, m. *Joses*; the son of Mary, and brother of Jesus.

\*Ιωσήφ, m. indecl. [(prob.) “He—i. e. God—gives increase”] *Joseph*: 1. The son of Jacob, and husband of the Virgin Mary; i. 16.—2. A rich man of Arimathaea, who begged of Pilate the body of Jesus, “and laid it in his own new tomb”; xxvii. 57, etc.

\*Ιωσίας, ου, m. (“Jehovah heals”) *Josias* (or *Josiah*), son of Amon, king of Judah, who ascended the throne about B.C. 642; see 2 Kings xxii., xxiii.; 2 Chron. xxxiv., xxxv. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

Ιῶτα, n. indecl. *Iōta* (the name of the ninth letter of the Greek alphabet, which from its small size came to be used of anything very small; e. g. a *jot* [akin to Hebrew letter *yod* (= “a hand”), which was little more than a mere point

in comparison of the rest of the alphabet].

**κάγε** for **καὶ ἔγώ**. *And I; I too or also*; see **ἔγώ**.

**καθ-**ά, adv. [καθ' (see **κατά**), “according to”; ἄ, neut. acc. plur. of δς, “who, which”] (“According to which things”; hence) *According as, just as.*

**καθάρ-ίω**, f. (καθάρισω and) **καθάριῶ**, 1. aor. ἐκαθάρισα, v. a. [καθάρ-ός, “clean,” whether physically or morally] (“To make καθαρός”; hence) 1. Of persons: *To make clean, to cleanse.*—2. Of things: *To clear out, cleanse, purge away.*—Pass.: **καθάρ-ίομαι**, p. κεκαθάρισμαι, 1. aor. ἐκαθάρισθην.

**καθ-ἄρός**, ἄρα, ἄρδν, adj. *Pure* [akin to Sans. root **çUDH**, “to become pure, to be purified”].

**καθέδ-ρα**, pas, f. [καθέζομαι (=καθέδ-σομαι), “to sit down”] (“A sitting down”; hence) *A seat, as that on which the act of sitting down takes place.*

**καθ-έζομαι**, (f. καθ-έδοῦμαι), v. mid. [καθ' (see **κατά**), “down”; έζομαι, “to sit”] *To sit down.*

**καθ-εύδω**, imperf. ἐ-καθ-εύδον, (f. καθ-εύδησω, p. κεκάθ-εύδηκα, 1. aor. ἐ-καθ-εύδησα), v. n. [καθ' (see **κατά**), in “strengthening” force; εύδω, “to sleep”] *To sleep; to take one's sleep or rest.*

**καθηγη-τής**, τοῦ, m. [fr. καθηγε-τής; fr. καθηγέ-ομαι “to lead the way, to guide”] (“A guide”; hence) *A teacher, instructor;*—at xxiii. 8, 10 the word “Master” in the English Version means “teacher,” etc.

**καθ-ηματ**, imperf. ἐ-καθ-ήμην, imperat. κάθ-ου (contr. fr. καθ-ησο), inf. καθ-ήσθαι, part. καθ-ήμενος, v. mid. [καθ' (see **κατά**), “down”; ήμαι, “to sit”] *To sit down, to be seated, to sit.*

**καθ-ίζω**, f. καθ-ίσω, p. κεκαθ-ίκα, 1. aor. ἐ-καθ-ίσα, v. n. [καθ' (see **κατά**), “down”; ίζω, (neut.) “to sit”] 1. *To sit down, to be seated, to sit.*—2. Mid.: (καθ-ίζομαι), f. καθ-ίσομαι (καθ-ίοῦμαι and καθ-ίζομαι), 1. aor. ἐ-καθ-ισάμην, *To sit down, sit, be seated.*

**καθ-ίστημι**, f. κατα-στήσω, (p. καθ-ίστηκα), 1. aor. κατέστησα, v. a. and n. [καθ' (see **κατά**), “down”; ίστημι, “to cause to stand; to stand”] 1. Act.: In pres., imperf., 1. fut., and 1. aor.: (“To cause to stand down”; hence, “to set in order”; hence) *To appoint, place, set, etc., to or in some office of trust or dignity.*—2. Neut.: In perf., pluperf., and 2. aor.: *To set one's self down, settle, be set.*—N.B. In St. Matthew's Gospel only as verb act.

καθού; see καθημαι.

καθ-ώς, adv. [καθ' (see κατά), “according to”; ὡς, “as”]  
*According as, just as.*

καλ, conj. and adv.: 1. Conj.: *And*—καλ . . . καλ, *both* . . . *and*.—2. Adv.: a. *Even*.—b. *Also, too*.—c. *For, for of a truth*.

**Καϊάφας**, a, m. *Caïaphas*, appointed High Priest of the Jews by Valerius Gratus, the procurator of Judæa, in the room of Simon who was deposed. Subsequently he was, himself, deprived of his office by Vitellius, the Governor of Judæa, who elevated Jonathan, son of Ananus, to the High-priesthood.

καὶ νός, ἥ, δν, adj. *New*, in the fullest meaning of the word.

καύρος, οῦ, m.: 1. *An appointed time or season*.—2. *A particular time or season of the year for productions of the earth, etc*.—3. *Time of this world = life, the world*.

**Καῖσαρ**, ἄπος, m. [Greek form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of *Augustus*, till the time of Adrian, A.D. 117—138, when

Augustus came to denote the reigning emperor, *Cæsar* the heir to the throne. In St. Matthew's Gospel *Καῖσαρ*, when used without a qualifying word, denotes Tiberius;—at xxii. 21 supply ἡ εἰκὼν before *Καῖσαρος* [akin to Sans. *keṣa*, “hair”; and so, “Hairy One,” as born with much hair on the body].

**Καῖσαρ-εια**, εια, f. [*Kaīsar*, “*Cæsar*”] (“A thing—here, city—pertaining to *Cæsar*”; i. e. “*Cæsar’s city*”) *Cæsärēa*; a city in the north of Palestine, originally called Paneas (whence the modern name *Baniás*) from its being situated at the foot of Mount Panium, a branch of Lebanon. The old city was rebuilt by Philip the Tetrarch, who gave it the name of *Cæsarea* in honour of the Roman emperor Augustus *Cæsar*, to which he added the term *Philippi*, in order to distinguish it from *Cæsarea*, a maritime city, and the capital of Palestine, built by Herod the Great, and named by him after Augustus *Cæsar* also. Subsequently Herod Agrippa named it *Neronias* (*Nero-city*) in honour of the Roman emperor *Nero*.

καίω, f. καύσω, p. κέκαυκα, v. a.: 1. *To light, kindle*.—2. *To burn*, whether actually or

**figuratively.**—Pass. : καίσμα, p. κέκαμαι, (1. aor. ἐκάθηγη), 1. fut. κανθήσομαι.

κάκεῖ = καὶ ἔκει.

κάκεῖνα, κάκείνοις = καὶ ἔκείνα, καὶ ἔκείνοις.

κάκ-λα, λας, f. [κάκ-ός, “bad”] (“The quality of the κακός”; hence, “badness”; hence) *Evil, trouble, affliction.*

κάκολογ-έω, -ώ, 1. aor. ἐκακολόγησα, v. a. [κάκολόγος, “evil-speaking”] (“To be κακολόγος about”; hence) *To speak evil of or about; to slander, revile, etc.*

κάκός, ἡ, ὄν, adj. *Bad of its kind, evil.*—As Subst.: κάκόν, οῦ, n. *A bad thing; an evil, wickedness.* ~~κατ-~~ Comp.: irreg. χείρων.

κάκ-ώς, adv. [κάκ-ός, “bad”] (“After the manner of the κακός”; hence) 1. *Badly;*—for κακῶς πάσχειν see πάσχω, no. 2.—2. *In bad state or condition;*—for κακῶς ἔχειν see ἔχω, no. 2, b.

κάλαμος, ου, m. *A reed.*

κάλεσαι, 1. aor. inf. of καλέω.

κάλεσάτε, κάλεσον, 2. pers. plur. and sing. 1. aor. imperat. of καλέω.

κάλέω -ώ, f. κάλεσω (and κάλω), p. κέκληκα, 1. aor. ἐκάλεσα, v. a.: 1. *To call, call to one's self, summon, etc.*—2. : a. With double Acc.: *To*

*call one that which is denoted by the second Acc.*—b. Pass. with Nom. after verb: *To be called something.*—Pass. : κάλεσμα -σματικόν, p. κέκλημα, 1. aor. ἐκλήθη, 1. f. κληθήσομαι.

κάλ-ός, ἡ, ὄν, adj. (“Beautiful, fair”; hence) 1. *Good, excellent.*—2. Of the soil: *Good, fertile, productive, etc.*

—3. *Good, pleasant, agreeable, delightful.*—4. *Good, well, profitable, advantageous, conducive to one's interest, etc.*—5. *Good for some purpose, useful, serviceable.*—6. *Right, fit, fitting, proper, meet* [akin to Sans. chār-ū, “beautiful”].

κάλύπτω, f. κάλύψω, 1. aor. ἐκάλυψα, v. a.: 1. *To cover.*—2. *To hide, conceal.*—Pass.: κάλύπτομαι, p. κεκάλυψμα, (1. aor. ἐκαλύφθη, 1. fut. καλυφθήσομαι).

κάλ-ώς, adv. [καλ-ός, “good, right,” etc.] (“After the manner of the καλός”; hence) 1. *Well, in the fullest meaning of the term;*—for καλῶς ποιεῖν see ποιέω. —2. *Rightly, in a fitting way, etc.*

\*κάμηλος, ου, m. and f. (“A bearer” of burdens) *A camel.*

κάμīνος, ου, m. *An oven, furnace.*

κάν for καὶ ἔν: 1. *And if.*—2. *Even if, if but.*

\*Καρα-ῆγρα, ίτον, m.

*Cananites*, i. e. “the Zealot” (in a good sense); a cognomen of Simon; see Σίμων, no. 2; and cf. Luke vi. 15, where he is styled Ζηλωτής.

\*Κανέρβούμ, f. indecl. (prob. “Village of Nahum, i. e. of consolation”] *Capernaum* (now *Tell-Hám*—“The ruined heap of camels”); a flourishing city of Galilee, on the shores of the Sea of Galilee or Lake of Gennesareth.

καρδ-ία, īas, f.: 1. *A heart*, both in proper and figurative sense.—2. Of the earth: *The heart*, i. e. in the interior, etc. [akin to Sans. *krid*, “heart”; cf. Lat. *cor*, *cord-is*].

καρπ-ός, oū, m. *Fruit, produce, etc.*, both in proper and figurative sense [by some referred to ἀρπ, root of ἀρπάζω, “to seize,” etc., with κ as compensation for the aspirate (cf. Lat. *carpo*), and, so, “that which is seized or plucked”]; acc. to others akin to Sans. root *CRĀ*, “to ripen”; and, so, “that which is ripened”].

καρποφόρ-έω -ā, 1. aor. ἐκαρποφόρ-ησα, v. n. [καρποφόρ-os, “fruit-bearing”] *To bring forth fruit.*

καρφ-ός, εօτ ους, n. [κάρφω, “to dry up”] (“That which is dried up”; hence) *Chaff, a husk of corn, a piece of dry stalk, etc., a mote.*

κατά (before a soft vowel

*St. Matt.*

κατ’, before an aspirated vowel καθ’), prep. gov. gen. and acc.: 1. With Gen.: a. *Down*.—b. *Down upon*.—c. *Against*.—2. With Acc.: (“Down”): a. Locally: *In separate or several places*:—κατὰ τόπους, *in separate, or divers, places*.—b. *According to, in accordance with*.—c. Of a dream: *In*.—d. Of a particular time, etc.: *At, on*.—e. Of portions of time: *By*:—καθ’ ἡμέραν, *day by day, day after day, daily*.—f. To form an adverbial expression: κατ’ ἤδη, *aside, apart, privately*.

κατά-βαίνω, f. κατά-βήσομαι, p. κατά-βέβηκα, 2. aor. κατ-έβην, v. n. [κατά, “down”; βαίνω, “to go”] *To go, or come, down; to descend.*

κατάβασις, ἄσα, áv, P. 2. aor. of καταβαίνω.

κατάβατος for κατάβητω, 3. pers. sing. 2. aor. imperat. of καταβαίνω.

κατάβηθε, 2. pers. sing. 2. aor. imperat. of καταβαίνω.

(κατά-βίβαζω, f. κατά-βιβάσσω), v. a. [κατά, “down”; βιβάζω, “to make go”] (“To make go down”; hence) *To cast, or hurl, down*.—Pass.: 1. fut. κατά-βιβασθήσομαι.

κατάβιβασθήσῃ, 2. pers. sing. 1. fut. ind. pass. of καταβιβάζω.

κατά-βολ-ή, ḥs, f. [for κατάβαλ-ή; fr. κατά, “down”;

**βάλ-λω**, “to throw”] (“A throwing or laying down”; hence) *A foundation*.

**κατά-γελάω -γελώ**, (f. **κατα-**γελάσομαι and **κατα-γελάσω**, 1. aor. **κατ-εγέλασα**), v. n. [κατά, “against”; γελάω, “to laugh”] With Gen.: *To laugh against or at; to laugh to scorn; to mock, ridicule, deride.*

(**κατ-άγνυμι** and **κατ-αγνύω**), f. **κατ-άξω** (and **κατ-εάξω**), 1. aor. **κατ-έαξα**, v. a. [κατά, in “augmentative” force; ἄγνυμι, “to break”] *To break thorough-ly or to pieces.*

**κατά-δίκαζω**, (f. **κατά-δικ-ασω**), 1. aor. **κατ-εδίκασα**, v. a. [κατά, “against”; δίκαζω, “to give judgment”] (“To give judgment against”; hence, generally) *To condemn.*—Pass.: (**κατά-δίκαζομαι**, 1. aor. **κατ-εδίκασθημαι**, 1. fut. **κατά-δίκασθη-**σομαι).

**κατάθεματ-ίζω**, v. n. [κατά-θεμα, κατάθέματ-ος, “a curse”] *To utter curses, to curse.*

**κατά-καίω**, f. **κατά-καψω**, (p. **κατά-κέκαυκα**), 1. aor. **κατ-έκαυσα** (and **κατ-έκησα**), v. a. [κατά, in “strengthening” force; καίω, “to burn”] *To burn up, consume.*

**κατάκανσω**, fut. ind. of **κατακαίω**.

**κατακλυσ-μός**, μοῦ, m. [for **κατακλυδ-μός**; fr. **κατακλύζω**

(= **κατακλύδ-σω**), “to deluge or flood”] *A deluge, flood.*  
**κατακρίνει**, **κατακρίνούσιν**, 3. pers. sing. and plur. fut. ind. of **κατακρίνω**.

**κατα-κρίνω**, f. **κατα-κρίνω**, 1. aor. **κατ-έκρινα**, v. a. [κατά, “against”; κρίνω, “to judge”] (“To judge agninst”; hence) *To condemn.*—Pass.: (**κατα-**κρίνομαι), p. **κατα-κέκριμαι**, 1. aor. **κατ-εκρίθην.**

**κατά-κυρίεύω**, 1. aor. **κατ-εκύριευσα**, v. n. [κατά, in “strengthening” force; κύρι-είω, “to be lord of, to rule over”] With Gen.: *To rule mightily, or powerfully, over.*

**κατά-λείπω**, f. **κατά-λείψω**, (p. **κατά-λέλοιπα**), 2. aor. **κατ-έλιπον**, v. a. [κατά, in “strengthening” force; λείπω, “to leave”] 1. *To leave behind.*—2. *To leave behind at death.*—3. *To leave.*—4. *To quit, depart from, etc.*

**κατάλιπών**, ούσα, δν, P. 2. aor. of **καταλείπω**.

**κατάλυθήσομαι**, fut. ind. pass. of **καταλύω**.

**κατάλυσαι**, 1. aor. inf. of **καταλύω**.

**κατά-λύω**, f. **κατά-λύσω**, 1. aor. **κατ-έλύσα**, v. a. [κατά “down”; λύω, “to loosen”] (“To loosen down”; hence) 1. Of the materials embedded in a wall: *To loosen from their place and throw down; to throw to the ground.*—2. *To*

*break, violate a law, command, etc.*—Pass. : (κάτα-λύομαι, p. κάτα-λέλυμαι), 1. aor. κάτ-ελύθην, 1. f. κάτα-λυθήσομαι.

κάταμάθετε, 2. pers. plur. 2. aor. imperat. of καταμαθ-άνω.

κάτα-μανθάνω, f. κάτα-μάθ-ήσω, p. κάτα-μεμάθηκα, 2. aor. κάτ-έμάθον, v. a. [κατά, in “strengthening” force; μανθάνω, in meaning of “to observe”] *To observe, mark, note, or consider, well.*

κάτα-μαρτύρεω -μαρτύρω, (f. κάταμαρτύρησω), v. a. [κατά, “against”; μαρτύρεω, “to bear witness”] With Acc. of thing and Gen. of person: *To bear witness, or testimony, about something against one; to testify something against one.*

κάτα-μύω, f. κατα-μύσω, 1. aor. (irreg.) ἐκάμμυσα, v. a. [κατά, in “strengthening” force; μύω, “to close, or shut,” the eyes] *To close, or shut, the eyes.*

κάτα-νοέω -νοῶ, (f. κάτα-νόήσω), 1. aor. κάτ-ενόησα, v. a. [κατά, in “strengthening” force; νοέω, in force of “to perceive”] 1. *To perceive.*—2. *To mark, observe, consider.*

κάτα-πάτέω -πάτω, (f. κάτα-πατήσω), 1. aor. κάτ-επάτησα, v. a. [κατά, “down”; πατέω, “to tread”] *To tread, or trample, down or under foot.*

—Pass.: κάτα-πάτέομαι -πάτ-οῦμαι, 1. aor. κατ-επατήθην.

κάταπέτ-ασμα, ἀσμάτος, n. [κάταπετ-άννυμι, “to spread out over”] (“That which is spread out over” something; hence) *A curtain, veil.* The word is used in St. Matthew of the curtain that separated the Holy Place from the Holy of Holies in the Temple at Jerusalem.

κάτα-πίνω (f. κάτα-πίομαι and κάτα-πίοῦμαι), v. a. [κατά, “down”; πίνω, “to drink”] (“To drink down”; hence) *To swallow, or gulp, down in drinking.*

κάτα-ποντίζω, v. a. [κατά, “down”; ποντίζω, “to plunge into the sea”] (“To plunge down into the sea”; hence) Of persons: 1. *To drown in the sea.*—2. Pass.: *To be drowned, or to sink, in the sea.*—Pass. : κάτα-ποντίζομαι, 1. aor. κάτ-εποντίσθην;—at xviii. 6 the Subject of κάταποντίσθη is αὐτός to be supplied, and not the preceding μύλος δνίκός.

κάταποντίσθη, 3. pers. sing. 1. aor. subj. pass. of κατα-ποντίζω.

κάτ-ἄραομαι -άρωμαι, (f. κάτ-ἄρασμα), 1. aor. κατ-ηρᾶσμην, v. mid. [κατ-ά, in “strengthening” force; ἄρδομαι, in force of “to curse”] 1. *To curse an object, to utter imprecations upon or against.*

—2. Pass. : κατ-ἀρδομαι  
θμαι, p. κατ-πρᾶμαι, (1. aor.  
κατ-ηρᾶθην), *To be accursed.*

κατ-αρτίζω, f. κατ-αρτίσω,  
1. aor. κατ-ήρτισα, v. a. [κατ-d,  
in "augmentative" force; ἀρτ-  
ίζω, "to prepare"] ("To pre-  
pare thoroughly"; hence, with  
reference to injury done) 1.  
Of nets: *To repair, mend.*—  
2. *To set up, establish, per-  
fect, etc.;—the Greek repre-  
sentative of the Hebrew verb  
at Ps. viii. 3, which means  
"to set or place"; and hence  
in a figurative force "to  
found," i. e. "set in a per-  
manent place."*

(κατα-σκευάζω), f. κατα-  
σκευάσω, 1. aor. κατ-εσκεύασα,  
[κατά, in "strengthening"  
force; σκευάζω, "to prepare,  
make ready"] *To prepare or  
make ready.*

κατα-σκηνῶ -σκηνῶ, f.  
κατα-σκηνώσω, 1. aor. κατ-  
εσκηνώσα, v. n. [κατά, in  
"strengthening" force; σκην-  
ῶ, "to pitch a tent"] ("To  
pitch one's tent, encamp";  
hence) Of birds: *To settle,  
perch, rest, lodge.*

κατασκήνω-σις, σεως, f.  
[lengthened fr. κατασκήνω-σις;  
fr. κατασκηνό-ω, "to perch,"  
etc.] ("A perching," etc.; hence,  
"a perching-place"; hence) *A  
nest, resting-place; see κατα-  
σκηνῶ.*

(κατα-στρέφω, f. κατα-

στρέψω), 1. aor. κατ-έστρεψα,  
v. a. [κατά, "down"; στρέφω,  
"to turn"] ("To turn down  
or downwards"; hence) *To  
turn upside down; to upset,  
overthrow.*

κατάσχωμεν, 1. pers. plur.  
2. aor. subj. of κατέχω.

κατά-φιλέω -φιλῶ, 1. aor.  
κατ-εφίλησα, v. a. [κατά, in  
"augmentative" force; φιλέω,  
"to love"; hence, as a sign of  
love, "to kiss"] *To kiss earn-  
estly or fondly.*

κατά-φρονέω -φρονῶ, f. κατά-  
φρονήσω, 1. aor. κατ-εφρόνησα,  
v. a. [κατά, "against"; φρονέω,  
"to think"] ("To think  
against"; hence) With Gen.:  
*To despise, scorn, etc.*

κατάφρονήσῃτε, 2. pers.  
plur. 1. aor. subj. of κατα-  
φρονέω.

(κατά-χέω, f. κατά-χεῶ), 1.  
aor. κατ-έχεα, v. a. [κατά,  
"down upon"; χέω, "to  
pour"] *To pour down upon.*

κατ-έναντι, adv. [κατ-d, in  
"strengthening" force; ἔναντι,  
"over against"] With Gen.:  
*Right over against, over  
against, opposite to, straight  
before.*

κατ-έξουσίā, v. n. [κατ-d,  
in "strengthening" force;  
ἔξουσίā, "to have authority  
over"] With Gen.: *To have  
authority over; to exercise  
rule, or lordship, over.*

κατ-εὐθία, (f. κατ-έδομαι, p.

κατ-εδήδοκα), v. a. [κατ-ά, in "augmentative" force; ἔσθιω, "to eat"] ("To eat thoroughly or entirely"; hence) *To devour.*

κατ-έφαγον, 2. aor. without a present, v. a. [κατ-ά, in "augmentative" force; ἔφαγον; see ἔφαγον] *To eat up entirely, to devour.*

κατ-έχω, f. καθ-έξω and κατα-σχήσω, p. κατ-έσχηκα, 2. aor. κατ-έσχον, v. a. [κατ-ά, in "strengthening" force; ἔχω, "to have or hold"] ("To hold fast"; hence) *To take possession of, seize upon, etc.*

κατηγορ-έω -ώ, f. κατηγορήσω, 1. aor. κατηγόρησα, v. n. [κατηγορ-ος, "an accuser"] 1. With Gen. of person: *To be an accuser of; to accuse.*—2. Pass.: Folld. by ὥπο and Gen.: *To be accused by;* xxvii.12.—Pass.: κατηγορέμαται -ούμαται, (p. κατηγόρημαται, 1. aor. κατηγορήθην).

κατηράμένος, η, ον, P. perf. pass. of καταρδομαι.

κατ-ισχῦω, f. κατ-ισχύσω, v. n. [κατ-ά, "against"; ισχῦω, "to be mighty, to prevail"] With Gen.: *To prevail against, overpower, etc.*

κατ-οικέω -οικῶ, 1. aor. κατ-φίκησα, v. n. [κατ-ά, in "strengthening" force; οικέω, "to dwell"] 1. *To dwell, have a habitation; to live in a place;*—at xii. 45 κατοικεῖ

(sing.) has for its Subject a nom. plur., viz. αὐτά (= πνεύματα), which is to be supplied with εἰσελθόντα.—2. With elts and Acc.: *To go into a place and dwell there.*

κατ-ω, adv. [κατ-ά, "down"] 1. Of place: *Downwards, down.*—2. In time: Comp.: κατωτέρω, *Under, i. e. of an earlier age;* ii. 16.

κατωτέρω; *see κάτω.*  
(καυμάτ-ίω, f. καυματίσω), 1. aor. ἐκαυμάτισα, v. a. [καῦμα, καύματος, "burning heat"] ("To affect with burning heat"; hence) *To scorch up, wither.*—Pass.: 1. aor. ἐκαυμάτισθην.

καύσ-ων, ονος, m. [καῦσ-ις, "a burning"] ("That which has καῦσις"; hence) *Burning heat.*

κείμαι, f. κείσομαι, v. mid.: 1. *To lie, or be laid, anywhere.*—2. Of a city, etc., as Subject: *To be placed, built, or situate* [akin to Sans. root çi, "to lie, lie down"].

κεκάλυμένος, η, ον, P. perf. pass. of καλύπτω.

κεκληρένος, η, ον, P. perf. pass. of καλέω.

κεκονιᾶμένος, η, ον, P. perf. pass. of κονίω.

κεκρυμμένος, η, ον, P. perf. pass. of κρύπτω.

κελ-εύω, f. κελεύσω, p. κεκλευκα, 1. aor. ἐκλέυσα, v. a. ("To urge on, impel";

hence) *To bid, order, command*;—at xv. 35 folld. by Dat. [akin to Sans. root KAL, “to impel”].

**κερά-λια**, *áias*, f. (“A horn”; hence, as projecting like a horn) *A point at the top of a (Hebrew) letter, a projection, mark, etc.* [akin to κέρ-as, which is prob. akin to Sans. *cringa*, “a horn”].

**κεράμ-εύς**, *éws*, m. [κέραμ-os, “potter’s earth”; hence, “pottery”] (“Pottery-man”; i. e.) *A potter.*

(κερδ-άινω, f. *κερδᾶνω* and *κερδῆσω*, p. *κεκέρδαγκα*), 1. aor. *ἐκέρδησα*, v. a. [κέρδ-os, “gain”] 1. *To have, or obtain, as gain; to gain.*—2. *To gain, or win over, a person to one’s self;* xviii. 15.

**κεφάλ-ή**, *ήs*, f. : 1. Of the body: *A head.*—2. Of things: *A chief, or principal, thing of its kind:*—*κεφαλή γωνίας*, *the chief thing, (i. e. the head-stone, or principal stone) of the corner;* xxi. 42 [akin to Sans. *kapál-as*, “head”].

**κῆνσος**, *ou*, m. [Gr. form of Lat. *census*, “the assessing, or assessment,” of the Roman people in order to decide the amount they were to pay, respectively, to the state for their taxes; hence] In Gr. Test.: *Tribute-money, poll-tax*, which was paid yearly. This, as we learn from xxii.

19, was a *denarius*, about 8½d. English, but translated in our English Version “a penny.”

**κήρυγ-μα**, *μάτοs*, n. [κηρύσσω (= κηρύγ-σω), “to proclaim, as a herald”; hence, “to preach”] *A preaching.*

**κηρύσσω**, (f. *κηρύξω*, p. *κεκήρυχα*), 1. aor. *ἐκήρυξα*, v. a. and n.: 1. *To proclaim, or announce, as a herald does.*—2. *To proclaim publicly, to preach.*

**κῆτος**, *eos ovs*, n. (“Any sea-monster or huge fish”; hence) In the English Version: *A whale.*—N.B. The Hebrew for *κῆτος* at Jonah ii. 1 consists of two words, which mean literally “vast (or huge) fish”].

**κίβωτός**, *oū*, m. (“A wooden chest or box”; hence) *An ark.*

**κι-νέω -νώ**, f. *κινήσω*, 1. aor. *ἐκινησα*, v. a. [κι-ω, “to go”] (“To make to go”; hence) 1. *To move, remove, a thing from a place.*—2. Of the head as Object: *To shake, toss, wag.*

**κλά-θος**, *δου*, m. [κλά-ω, “to break”] 1. *A young branch, or shoot, of a tree; such as is broken off for grafting.*—2. *A shoot, or branch, generally.*

**κλαίω**, f. *κλαύσω* and *κλαύσομαι*, 1. aor. *ἐκλαυσα*, v. n. and a.: 1. Neut.: *To weep, lament, bewail.*—2. Act.: *To weep for, lament, bewail.*

**κλάσμα, σμάτος, n.** [κλάω, "to break"] ("That which has been, or is, broken"; hence) Of food: *A fragment, broken piece.*

**κλαυθμός, μοῦ, m.** [κλαυ, a root of κλαίω, "to weep," etc.] *A weeping, wailing, etc.*

**κλάω κλῶ, f. κλάσω, 1. aor. ἔκλασα, v. a.** *To break;*—at xxvi. 26 supply αὐτόν (i. e. τὸν ἄρτον) after ἔκλασε; cf., also, xv. 36 [akin to Sans. root CR̥I, "to break"].

1. **κλείς, δός, f.** [κλείω, "to shut, close"] ("The closing, or shutting, thing"; hence) *A key, as that which causes a door to be kept close or shut.*

2. **κλεῖς, contr. fr. κλεῖδας, acc. plur. of 1. κλείς; xvi. 19.** **κλείσω, (f. κλείσω, p. κέκλεικα), 1. aor. ἔκλεισα, v. a.** *To shut, whether actually or figuratively.—Pass.:* (κλείομαι, p. κέκλειμαι and) **κέκλεισμαι, 1. aor. ἔκλεισθη,** (1. fut. κλεισθόμαι).

**κλέπτης, τού, m.** [κλέπτω, "to steal"] ("One who steals"; hence) *A thief.*

**κλέπτω, f. κλέψω, (p. κέκλοφα), 1. aor. ἔκλεψα, v. a.** and n. [root κλεπτ] *To steal.*

**κληθήσομαι, fut. ind. pass. of καλέω.**

**κληθῆτε, 2. pers. plur. 1. aor. subj. pass. of καλέω.**

**κληρονομέω -ώ, f. κληρονομήσω, 1. aor. ἔκληρονόμησα,**

v. a. [κληρονόμος, "an heir"] ("To be a κληρονόμος of"; hence) *To inherit, to obtain something as an inheritance.*

**κληρονομήσατε, 2. pers. plur. 1. aor. imperat. of κληρονομέω.**

**κληρονομ-ία, īas, f.** [κληρονομέω, "to inherit"] ("An inheriting"; hence) *An inheritance.*

**κληρονόμος, ου, m.** [for κληρονόμεως; fr. κλῆρος, "an allotment"; hence, "an estate"]; νέμω ("to distribute"), in mid. in force of "to distribute amongst themselves," etc., for the purpose of having as their own; hence, "to hold, possess," etc.] ("One possessing the estate" of a deceased person; hence) *An heir.*

**κλῆρος, ρου, m.** ("That which is broken"; hence) *A lot, as formed by a fragment of pottery, a broken twig, etc.* [akin to Sans. root CR̥I, in pass. "to be broken"; cf. κλάω].

**κλητός, τή, τόν, adj.** [καλέω, "to call," through a root κλη] *Called;*—in St. Matthew's Gospel used of those who are "called" of God.

**κλίνη, ης, f.** [κλίνω, "to recline; to lie"] ("The reclining thing"; i. e. "that on which one reclines or lies"; hence) *A couch; a bed, including the frame of it.*

**κλί-νει**, (f. **κλίνη**), p. **κέ-**  
**κλίκα**, 1. aor. **ἐκλίνα**, v. a.:  
 1. *To bend, incline, bow.*—2.  
*To lay down, lay, recline*  
 [akin to Sans. root **çRI**, “to  
 lean”].

**κλοπ-ή**, **ῆς**, f. [for **κλεπ-ή**;  
 fr. **κλεψ**, root of **κλέπ-τω**, “to  
 steal”] *A stealing, theft.*

**κοδράντ-ης**, **ου**, m. [Gr. form of Lat. *quadrans, quadr-an-tis*, “the fourth part” of anything; hence, “the fourth part of the Roman copper coin the *as*,” originally worth much about the same as the Roman silver coin the *denarius*, i. e. 8½d. English; hence, as **δηνάριον** is translated “a penny” in the English Version, so **κοδράντης**, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than 2d. English.

**κοιλ-ία**, **ῖας**, f. [**κοῖλ-ος**, “hollow”] (“The condition or quality of the **κοῖλος**; hence, “hollowness”; hence) 1. *The hollow of the belly, the belly.*—2. *The womb.*

(**κοι-μάω** -μῶ, f. **κοιμήσω**, v. a.: 1. Act.: “To put, or lull, to sleep”).—2. Pass.: **κοι-**  
**μάομαι** -μῶμαι, p. **κεκοιμημαι**, 1. aor. **ἐκοιμήθην**, 1. fut. **κοιμη-**  
**θήσομαι**: a. *To be put to sleep.*  
 —b. *To fall asleep, to sleep;*  
 —at xxvii. 52 used of the departed saints [akin to Sans.

root **çI**, “to lie down”; whence also **κεῖμαι**].

**κοινόω** -ῶ, (f. **κοινόσω**), 1. aor. **ἐκοινώσα**, v. a. [**κοιν-ός**, “common”: hence “defiled”] (“To make, or render, **κοιν-ός**”; hence) *To defile, pollute, render morally unclean.*

**κοινω-νός**, **νοῦ**, m. [lengthened fr. **κοινό-νός**; fr. **κοιν-ός**, “to make common” with another; hence, “to share”] (“A sharer”; hence) *A partner, comrade, companion, etc.*

**κόκκ-ίνος**, **ἶη**, **ἶον**, adj. [**κόκκ-ος**, “the scarlet-oak”] (“Of, or belonging to, **κόκκος**”; hence) *Scarlet.*

**κόκκος**, **ου**, m. *A grain of a herb, etc.*—N.B. This word is distinct from that from which **κόκκινος** is formed.

**κολάφ-ίζω**, 1. aor. **ἐκολάφ-**  
**ίσα**, v. a. [**κόλαφ-ος**, “a buffet or cuff”] (“To give a **κόλαφος** to” one; hence) *To buffet, cuff, etc.*

**κόλλυβ-ιστής**, **ιστοῦ**, m. [**κόλλυβ-ος**, “the rate of exchange”] (“One who makes, or fixes, the rate of exchange”; hence) *A money-changer.*

(**κομῆω**, f. **κομῆσω** and **κομῶ**, p. **κεκόμηκα**), 1. aor. **ἐκόμησα**, v. a.: 1. *To carry, bring, etc.*—2. Mid.: **κομῆ-**  
**ομαι**, f. **κομῆσομαι** and **κομῆ-**  
**οῦμαι**, 1. aor. **ἐκεμῆσάμην**, *To get, or receive, back for one's*

*self, etc.; to recover a sum of money, etc.*

κονι-άω -ώ, p. pass. κεκονι-άμαι, v. a. [κονι-α, "plaster, stucco"] *To plaster, or stucco, over.*

κον-ι-ορ-τός, τοῦ, m. [κόνις, "dust"; (i) connecting vowel; δρυῦμι, "to raise, stir up," etc.] ("Dust raised or stirred up"; hence) *Dust which has settled on, or adhered to, a person while walking.*

(κοπ-άλω, f. κοπάσω, p. κεκόπακα), 1. aor. ἐκόπασα, v. n. [κόπ-os, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) *Of the wind: To spend its force; to lull, abate, cease.*

κοπ-ίαω -ίω, f. κοπιάσω, p. κεκοπιάκα, 1. aor. ἐκοπιάσα, v. n. [κόπ-os, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.;—at vi. 28 κοπιά (sing.) has for its Subject the neut. nom. plur. κρίνα.*

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἐκόπτον, (f. κόψω, p. κέκοφα), v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) 1. *To cut down or off.*—2. Mid.: κόπ-

τομαῖ, f. κόψομαι, 1. aor. ἐκοψάμητ, *To beat, or strike, one's self, etc.; to beat, or strike, one's head, or breast, through grief.*

κορ-άστον, ἄστον, n. dim. [κόρη, "a maiden"] *A little, or young, maiden; a damsel.*

\*κορβανᾶς, οῦ, m.: 1. *A gift, or offering, for the service of God.*—2. *The treasury of the temple at Jerusalem;* xxvii. 6.

κοσμ-έω -ώ, f. κοσμήσω, p. κεκόσμηκα, 1. aor. ἐκόσμησα, v. a. [κόσμος, "an ornament"] ("To provide with κόσμος"; hence) *To ornament, adorn, deck.*—Pass.: κοσμόμαι -ούμαι, p. κεκόσμημαι, 1. aor. ἐκοσμήθην, 1. fut. κοσμηθσομαι.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

κουστωδία, ἴας, f. [Gr. form of Latin custōdia] *A guard of soldiers.*

κόφινος, ου, m. *A basket.*

κράζω, f. κεκράζομαι and κράξω, p. κέκραγα, 1. aor. ἐκράξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root KRŪÇ, "to cry out"].

κράνιον, ου, n. *A skull* [akin to κάρα, and Sans. çīras, "a head"].

κράστερον, ου, n. *The hem or border of a garment.*

κράτ-έω -ώ, f. κράτησω, p.

**κεκράτηκα,** 1. aor. ἐκράτησα, v. a. [κράτ-ος, "power"] ("To get into one's power"; hence)

With Acc. or Gen.: *To take, or lay, hold of.*

**κραυγ-ῆλω**, f. **κραυγᾶσσα**, 1. aor. ἐκραύγασσα, v. n. [κραυγ-ή, "a crying out"] *To cry out.*

**κραυγ-ή**, ḥs, f. [strengthened fr. κραγ-ή, fr. κράζω (= κράγ-σω), "to cry out," through root κραγ] *A crying out; a shouting, shout, etc.*

**κρεμ-άννυμι** (κρεμαννῦω, f. κρεμάσσω), 1. aor. ἐκρέμασσα, v. a. *To hang, hang up, suspend*;—at xxii. 40 in figurative force.—Pass.: (κρεμ-άννυμαι, perhaps only in shortened form) **κρέμαμαι**, 1. aor. ἐκρεμάσθην [prob. akin to Sans. root KVAM, "to go to"; and so in causative force, and with accessory notion of fixity, "to cause to go to a place, and to be there"].

**κρεμασθῆ**, 3. pers. sing. 1. aor. subj. pass. of **κρεμάννυμι**.

**κρημν-ός**, οὐ, m. [κρημν-άω (= κρεμάννυμι), "to suspend"] ("That which is suspended"; hence, "an overhanging cliff or crag," as if suspended in the air"; hence) *A steep place; a cliff*, etc.

**κρῖ-μα**, μάτος, n. [κρῖ, root of κρίνω, "to judge"; also, "to condemn"] ("That which judges; that which condemns";

hence) 1. *Judgment*.—2. *Condemnation*.

**κρίνον**, ον, n. *A lily.*

**κρῖ-νω**, f. **κρίνω**, p. **κέκρικα**,

1. aor. ἐκρίνα, v. n. and a. ("To separate"; hence, "to pick out, choose"; hence) 1. Neut.: a. *To decide, determine*.—b. *To form a judgment or opinion*.—2. Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn*.—Pass.: **κρῖ-νομαι**, p. **κέκριμαι**, 1. aor. ἐκρίθην, 1. fut. **κριθήσομαι** [akin to Sans. root KR̥I, "to pour out"].

**κρῖ-σις**, σεως, f. [κρῖ, root of κρίνω, "to judge"] ("A judging"; hence) *Judgment, trial*;—at x. 15, etc., of the last judgment.

**κρῖ-τής**, τοῦ, m. [id.] *A judge.*

**κρούω**, (f. **κρούσσω**, p. **κέκρουκα**), 1. aor. **ἐκρουσσα**, v. a. *To beat, strike, etc.*:—**κρούειν τὴν θύραν**, or simply **κρούειν**, (*to beat the door*, i. e.) *to knock at the door* on the outside for the purpose of gaining admission into the house.

**κρύβηναι**, 2. aor. inf. pass. of **κρύπτω**.

**κρυπτ-ός**, ḥ, δν, adj. [κρύπτ-ω, "to hide"] *Hidden, concealed, secret*.—Adverbial

expression : εν τῷ κρυπτῷ, *In secret, secretly.*

(κρύπτω, f. κρύψω, p. κέκρυψα), 1. aor. ἔκρυψα, v. a. *To hide, conceal.* — Pass. : (κρύπτομαι), p. κέκρυμμα, (1. aor. ἔκρυψθην, 1. f. κρυψθήσομαι), 2. aor. ἔκρυψθην.

κτάομαι -ώμα, f. κτήσομαι, 1. aor. ἔκτησάμην, p. pass. in mid. force κέκτημαι, v. mid. : 1. In pres., imperf., fut., and 1. aor. : *To acquire, get, etc.* — 2. In perfect tenses : *To have acquired, i. e. to possess* [akin to Sans. root क्षी, “to possess”].

κτῆ-μα, μάτος, n. [κτη, a root of κτάομαι, “to acquire”] (“That which has been acquired, or is possessed”; hence) Plur. : *Possessions, wealth, property.*

κτήσησθε, 2. pers. plur. 1. aor. subj. of κτάομαι.

κυλλός, ἡ, ὅν, adj. *Crippled, halt, with the legs bent outwards.* — As Subst. : κυλλός, οῦ, m. *A lame person, a cripple.*

κύ-μα, μάτος, n. (“A swollen thing”; hence) *A wave or billow* [κύ-ω].

κύμινον, ου, n. *Cummin.*

κύν-άριον, αρίου, n. dim. [κύων, κυν-ός, “a dog”] *A little dog.*

Κυρην-αῖος, αία, αῖον, adj. [Κυρην-η, “Cyrénē”; under the Romans a province of N.

Africa; also, called, from the time of the Ptolemies, Πεντάπολις] *Of, or belonging to, Cyrene.* — As Subst. : Κυρηναῖος, οὐ, m. *A man of Cyrene; a Cyrenian.*

κύρι-ος, οὐ, m. [κύριος, “possessing supreme power”] (“One possessing supreme power”; hence) 1. Of men : *A lord, master, etc.* — 2. With or without article : *The Lord; i. e. Christ.*

κύων, κυνός, m. and f. : 1. *A dog.* — 2. *A dog for a profane, or unholy, person* [akin to Sans. चान, “a dog”; cf. Lat. canis.]

κωλύω, (f. κωλύσω, p. κεκωλύκα), 1. aor. ἔκωλύσα, v. a. *To hinder, prevent.* — N.B. The *v* is always long before a consonant; but is common before a vowel.

κωφ-ός, ἡ, ὅν, adj. [usually referred to κοπ, root of κόπτω, “to cut”; if so, for κοπ-ός] (“Cut, cut off”; hence, as a result, “blunted, blunt”; hence) 1. With reference to speech : *Dumb.* — As Subst. : κωφός, οῦ, m. *A dumb person;* ix. 33. — 2. With reference to the hearing : *Deaf.* — As Subst. : κωφός, οῦ, m. *A deaf person;* — Plur. : *The deaf, i. e. deaf persons;* xi. 5.

λάθεῖν, 2. aor. inf. of λανθάνω.

**λάθ-ρα**, adv. [λαθ, root of λαυθάνω, "to lie hid"] *Secretly, in secret, in a secret or hidden manner.*

**λăл-éω -â**, f. **λăлήσω**, p. **λελăлηка**, 1. aor. **էլлăлηсa**, v. n. and a.: 1. Neut. : a. *To speak, to utter speech.*—b. *To talk, converse.*—2. Act. : a. *To speak, utter by speech, utter.*—b. *To speak of, tell, publish, etc.*—Pass. : **λăл-օբомаі -օմбаі**, p. **λεлձնомаі**, 1. aor. **էլлăлիթոր**, 1. f. **λալիթհօմուаі** [*perhaps akin to LAD, "to use the tongue"*].

**λăл-іá, іáс**, f. [λαл.éѡ, "to speak"] ("A speaking"; hence) *Speech.*

**λa(μ)β-ѧнѡ**, f. **λήփօմаі**, p. **մլηփա**, 2. aor. **չլաՅօն**, v. n. a. : 1. *To take.*—2. *To receive [strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain"].*

\***λaմբâ**, adv. *For what, why, wherefore.*

**λaմп-âս**, **ձծօս**, f. [λaմп-ѡ, "to shine, be bright"] ("The shining, or bright, thing"; hence) *A torch.*

**λaմпօ**, (f. **λaմփ**, p. **լé-լaմփa**), 1. aor. **չլaմփa**, v. n. *To shine, glitter, gleam.*

**λa(v)թ-ѧնѡ**, (f. **λiհօս** and **λiհօմօմաі**, p. **լéլիթա**), 2. aor. **չլăթօն**, v. n. *To escape notice; to be hid or concealed [strengthened fr. root λαθ, akin to Sans. root BAH (ori-*

*ginally BADH), "to leave, quit".*

**լaծ**, **սն**, m. *The people.*

**լaտր-ըն**, f. **լaտրենսօ**, 1. aor. **էլլaտրեսա**, v. n. [λάτρ-ις, "a hired servant"] ("To be a λάτρις"; hence) With Dat. of person : *To serve.*

**լeցան**, **անօս**, m. [Gr. form of Lat. *léglo*, *légłōn-is*, "a legion" of Roman soldiers, consisting of ten cohorts of infantry, and a squadron of three hundred cavalry;—in all about six thousand men, though the numbers varied from time to time] *Legion*;—at xxvi. 53 applied to the angels as forming God's host.

**լéցա**, imperf. **չլeցօն**, (f. **լéցա**, p. **լéլeչա**), v. n. and a. : 1. Neut. : a. *To speak, open one's mouth in speech.*—b. With Dat. of person : *To say to.*—2. Act. : a. *To say;*—mostly with clause as Object.—b. *To tell.*—c. *To speak, utter.*—d. *To say, bid, enjoin.*—e. *To call by name; to call for or upon.*—f. : (a) With double Acc. : *To call one that which is denoted by the second Acc. :—τί με λέγεις ἀγαθόν, why callest thou me good?*—(b) In pass. with a nom. : *To be called something:*—δ λεγόμενος Ἰοնδας, he who was called (i. e. had the name of) *Judas*, xxvi. 14. —g. *To tell, mention, speak of* or

**ἀβούτ.**—Pass.: **λέγομαι** (p. λέλεγμαι, 1. aor. ἐλέχθηται, 1. f. λεχθήσομαι).

**λελύμένος**, η, ου, P. perf. pass. of **λέω**.

**λέπρα**, ας; see **λεπρός**.

1. **λεπ-ρός**, ρά, ρόν, adj. [λέπ-ος, “a scale” on the body] (“Pertaining to **λέπος**”; hence, “scaly”; hence) **Leprous**, in reference to the scales produced by disease. — As Subst. : a. **λεπρός**, οῦ, m. **A leprous person, a leper.**—b. **λέπρα**, ας, f. **Leprosy**, as being a disease which produces scales on the skin.

2. **λεπρός**, οῦ; see 1. **λεπρός**.

**λευκ-ός**, ή, δν, adj. (“Shining, bright, brilliant”; hence) **White** [akin to Sans. root **BUKH**, “to shine”].

**ληνός**, οῦ, m. **A wine-press, wine-vat.**

**ληστ-τής**, τοῦ, m. [for **ληιστ-τής** = **ληιδ-τής**; fr. **ληιζομαι** (= **ληιδ-σομαι**), “to plunder”] (“One who plunders”; hence) **A robber, a thief.**

**λήψομαι**, fut. ind. of **λαμβάνω**.

**λίαν**, adv. *Very, exceedingly.*

**λίθανος**, ον, f. **Frankincense.** —N.B. When this word is masc., it means “the frankincense-tree.”

**λιθ-ο-βολ-έω** -ω, 1. aor. **ἐλίθοβολησα**, v. a. [for **λιθ-ο-βολ-έω**; fr. **λιθ-ος**, “a stone”;

(o) connecting vowel; **βολ-**, a root of **βάλλω**, “to throw”] **To throw, or cast, stones at; to pelt with stones; to stone.**

**λίθος**, ου, m. **A stone.**

(λικμ-άω -ω), f. **λικμήσω**, v. a. [λικμ-ός, “a winnowing-fan”; i. e. a broad basket in which the newly threshed corn was placed and then thrown towards the wind in order that the chaff might be blown away from the grain] (“To use a **λικμός** to”; hence, “to separate the grain from the chaff, to winnow”; hence, “to scatter like chaff”; hence, in Gr. Test., with accessory notion of destruction) **To crush and (then) scatter like the chaff.**

**λιμός**, οῦ, m. : 1. **Hunger.**—

2. **Famine.**

**λίνον**, ον, n. **Flax.**

λόγ-ος, ον, m. [for **λέγ-ος**; fr. **λέγ-ω**, “to say or speak”] (“That which is said or spoken”; hence) 1. **A saying, report, account, story, tale.**—2. **Speech, discourse, word** (plur. **words, conversation, etc.**).—3.: a. **A word.**—b. **Word**, i. e. doctrine which is declared by teaching, etc.—4. As being the subject of talk or conversation: **A thing, matter.**—5. **Command, order, precept**, as something declared by speaking.—6. **An account** of a thing, etc.; xii. 36.—7. **A reckoning**; xxv. 10.

**λοιμός**, οῦ, m. *A plague, pestilence.*

**λ(ο)ιπ-ός, ἡ, δν**, adj. [strengthened fr. **λιπ**, root of **λείπω**, "to leave"] 1. *Left, remaining, out of a number* :—*οἱ λοιποί, those who are, etc., left; the rest.*—2. Of time: *Remaining, remainder of*;—at xxvi. 45 τὸ λοιπόν is an adverbial expression = *henceforward*; i. e. without being again awoke for a time.

**λύκ-ος**, ου, m. *A wolf* [acc. to some, akin to Sans. root **LUP**, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. **vṛika**, "a wolf"; fr. root **VRAECH**, "to tear," and so "the tearer"; cf. Lat. *lup-us*].

**λύπ-έω -ώ**, (f. **λύπησω**), p. **λελύπηκα**, 1. aor. **ἐλύπησα**, v. a. [λύκ-η, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass.: **λύπ-έομαι -ούμαι**, p. **λελύπημαι**, 1. aor. **ἐλύπηθην**, 1. f. **λύπηθήσομαι**, *To be grieved; to sorrow, etc.*

**λύ-τρον**, **τρου**, n. [λύ-ω, "to pay"] ("That which is paid"; hence) *A ransom.*

**λυχν-ία**, **ἴα**, f. [λύχν-ος, "a lamp or light"] ("A thing pertaining to **λύχνος**"; hence) *A lamp-stand* (translated in the English Version "a candlestick").

**λύχ-νος**, **νου**, m. ("The

shining thing"); hence) *A lamp, a light* [akin to Sans. root **BUCH**, "to shine"; cf. **λευκός**].

**λύ-ω**, f. **λύσω**, p. **λέλυκα**, 1. aor. **ἐλύσα**, v. a.: 1. *To loosen, loose, unfasten.*—2. *To break, destroy*, whether literally or figuratively.—3. Of a commandment, etc.: *To break, violate.*—Pass.: **λύ-ομαι**, p. **λέλυμαι**, 1. aor. **ἐλύθην**, 1. f. **λυθήσομαι** [akin to Sans. root **LŪ**, "to cut"].

\***Μαγδᾶλά**, n. indecl. *Magdala*; see *Μαγδαληνή*.

**Μαγδαλ-ηνή**, **ηνῆς**, f. adj. [**Μαγδᾶλ-ά**, "Magdala" (now "the village of Mejdel"); a fortified town of Galilee, at the S.E. corner of the Lake of Gennesaret] *Of, or belonging to, Magdala.*—As Subst., with art.: *The woman of Magdala, the Magdalene.*

**μάγ-ος**, **ου**, m. ("A Magus, or Magian," one of the Median tribe of the **Μάγοι**); hence, in an especial force) *A priest, or wise man, of the Magi, who interpreted dreams.*

**μάθετε**, 2. pers. plur. 2. aor. imperat. of **μανθάνω**.

**μάθητευθείς**, **εῖσα**, **ἔν**, P. 1. aor. pass. of **μάθητεν**.

(**μαθητ-εύω**), 1. aor. **ἐμάθητ-ευσα**, v. n. and a. [**μαθητ-ής**, "a disciple"] 1. Neut.: With Dat.: *To be a disciple to or*

of; xxvii. 57.—2. Act. : a. *To make a disciple or disciples of; to teach, instruct, etc.*; xxviii. 19.—b. Pass. : 1. aor. ἐμάθητεύθην, *To be instructed, etc.*; xiii. 52.

μαθ-ητής, ητοῦ, m. [μανθ-ἀνω, “to learn”; through root μαθ] (“A learner”; hence) *A disciple*; esp. a disciple of Christ.

μακάριος, a, ov, also os, ov, adj. *Blessed, happy.*

μακράν; see μακρός.

μακρ-όθεν, adv. [μακρ-ός, “long”; hence, “far”] *From afar*;—often preceded by ἀπό; see ἀπό, no. 11.

μακροθύμ-έω -ῶ, 1. aor. ἐμακροθύμησα, v. n. [μακρόθυμος, “long-suffering, patient”] With ἐπί and Dat. of person: *To be long-suffering, or forbearing, towards; to be patient with.*

μακροθύμησον, 1. aor. imperat. of μακροθύμεω.

μακ-ρός, ρδ, ρόν, adj. : 1. *Long*, whether in space or time.—Adverbial expression: Acc. neut. plur.: μακρά, *Long, to great length*.—2. *Far, far off, distant*.—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off* [akin to Sans. root **МАН**, originally **МАГН**, “to be great”].

μᾶλλακ-ία, ias, f. [μᾶλλακ-ός, “soft”] (“The state, or quality, of the μᾶλλακός”; hence,

“softness”; hence) *Weakness, sickliness, disease.*

μᾶλλάκος, ἡ, δν, adj. Of garments: *Soft to the touch; delicate, fine, etc.*;—at xi. 8 supply *ἰμάτια* with μᾶλλακά.

μᾶλ-λον, comp. adv. [fr. Pos. μᾶλ-α, “very, exceedingly”]

1. *More, in a higher degree*.—2. *Rather, in preference, etc.* [acc. to some akin to Sans. *var-as*, “remarkable”; acc. to others akin to Sans. root **МАН**; see μακρός].

\*μαμωνᾶς, ἄ, m. (“Riches”) *Mamon or Mammon*; i. e. *wealth, riches*;—in Gr. Test. used always in bad sense.

\*Μανασσῆς, οῦ, (Acc. Μανασσῆ, i. 10) m. (“Causing to forget”) *Manasses, or Manasseh*, son of Hezekiah, king of Judah, who ascended the throne about B.C. 699; 2 Kings xxi. 1 seqq. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

μανθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ξμάθον, v. a. *To learn* [strengthened fr. root μαθ, akin to Sans. root **МАН**, “to churn”; hence, “to agitate” in the mind].

μαργάριτης, ου, m. *A pearl.*

\*Μαρία, ας, f. (“Rebellion”) *Mary*: 1. The mother of Jesus.—2. The sister of no. 1 (see John xix. 25), the wife of Clēopas (otherwise Clōpas and

Clēōpas), and the mother of James the Less and Joses.

—3. The Magdalene; see Μαγδαληνή.—4. The sister of Martha and Lazarus.

**μαρτύρ-εω-σ**, f. **μαρτύρισω**, p. **μεμαρτύρηκα**, v. n. [μάρτυς, μάρτυρ-ος, “a witness”] (“To be a μάρτυς”; hence) *To witness, to bear witness or testimony.*

**μαρτύρ-ιον**, **ιον**, n. [id.] (“A thing pertaining to a μάρτυς”; hence) *Testimony in general, proof.*

**μάρ-τυς**, **τύπος**, m. (“One who remembers”; hence) *A witness, as one who relates what he remembers* [akin to Sans. root SMRI, “to remember”].

**μαστίγ-ών**, f. **μαστίγ-ώσω**, 1. aor. **ἐμαστίγωσα**, v. a. [μάστιξ, μάστιγ-ος, “a scourge”] *To scourge with rods, etc.*

**μάστιξ**, **ῖγος**, m. (“A scourge” as an instrument of punishment; hence) *A plague, sickness, etc., as a cause of pain, etc., to the body.*

**μάτην**, adv. *In vain, fruitlessly, to no purpose* [akin to μάτη, “a fault”].

\***Μαθαῖος**, **οὐ**, m. (“Gift of Jehovah”) *Matthew, named also Levi, the son of Alpheus, one of the twelve Apostles. Before his call to be a follower of Jesus, he was a Publican, or collector of public taxes.*

\***Μαθάν**, m. indecl. **Μα- than**; son of Eleazar, and an ancestor of Joseph the husband of the Virgin Mary; i. 15.

**μάχ-αιρα**, **αιρα**, f. *A sabre or sword [like μάχ-ομαι, “to fight”; akin to Sans. makh-a, “a warrior”; and so “the thing for fighting,” or “the warrior’s weapon”].*

**μεγάλ-όντω**, v. a. [μέγας, μεγάλ-ον, “great”] (“To make μέγας”; hence) *To make great or large; to enlarge.*

**μέγ-ας**, **ἀλη**, a, adj.: 1. Of size: *Great, large.*—2. Of a voice, sound, etc.: *Great, mighty, loud.*—3. Of degree: *Great, vast, mighty.*—4. Of number: *Great, large, numerous.*—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted.*—6. Of importance, etc.: *Great, important, etc.*  
Comp.: **μείζων**; (Sup.: **μέγιστος**) [from same root as μακ-ρός; see μακρός].

**μεθύ-ω** (found only in pres. and imperf. and pres. part.), v. n. [μέθυ (found only in nom. and acc.), “wine”] (“To have μέθυ”; hence, as a result of taking too much of it) *To be drunken, or intoxicated, with wine.*

**μείζων**, **ον**, comp. adj.; see μέγας at end.

**μείνατε**, 2. pers. plur. 1. aor. imperat. of μένω.

**μέλας, μέλαινα, μέλαν,** adj. *Black* [akin to Sans. *mala*, “dirty”].

**μέλει;** see **μέλω.**

**μέλι,** *ποτ,* n. *Honey.*

**μέλλω,** imperf. *ἔμελλον* and *ἔμελλον,* f. *μελλήσω,* (1. aor. *ἔμέλλησα*), v. n.: 1. With Inf. : *To be about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign “will.”—2. P. pres. : Of time : *About to be, future.*

**μέλος, εօς ους** (mostly plur.), n. *A limb, member.*

(**μέλω,** f. *μελήσω*, p. *μεμέληκα*, 1. aor. *ἔμέλησα*; v. n. *To be an object of care or interest.*

—In Greek authors generally, and always in Gr. Test.) Imperf. : **μέλει**, etc., with Dat. : *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one;*—at xxii. 16 **μέλει** contains its Subject within its own meaning : viz. *μέλημα.*

**μέν,** conj. *Indeed, on the one hand* :—**μέν . . . δέ,** *on the one hand . . . on the other hand.*

**μένω,** f. *μενῶ*, (p. *μεμένηκα*), 1. aor. *ἔμεινα*, v. n. *To wait, remain.*

(**μερ-ίω,** f. *μεριῶ*), 1. aor. *ἔμερισα*, v. a. [*μέρ-ος*, “a part”] *To part, divide.*—Pass. : **μερ-ίσομαι**, p. *μεμέρισμαι*, 1. aor. *ἔμερισθην*, (1. fut. *μερισθήσομαι*).

*St. Matt.*

**μέρ-ιμνα, ἡμνης,** f. (“A re-membering” with grief or sorrow ; hence) *Care, anxiety, solicitude* [akin to Sans. root *SMRI*, “to remember”; the causative form of which, *smār-ayā*, means “to cause to remember with grief”].

**μεριμν-άω -ώ,** f. *μεριμνήσω*, (p. *μεμερίμηκα*), 1. aor. *ἔμεριμνησα*, v. n. [*μέριμν-α*, “care”] (“To have *μέριμνα*”; hence) *To be careful or anxious.*

**μεριμνήσητε,** 2. pers. plur. 1. aor. subj. of *μεριμνάω.*

**μέρ-ος, εօς ους**, n. [*μέρ*, root of obsol. *μείρω*, “to portion out”] (“That which is portioned out”; hence) 1. *A part.*—2. *A share, portion.*

**μέσον, ου** ; see **μέσος.**

**μέσ-ος, η, ον,** adj. *Middle.*—As Subst. : **μέσον, ου**, n. *The middle, the midst* [akin to Sans. *madh-yas*, “middle”; cf., also, Lat. *med-ius*].

**μεστός, ή, άν,** adj. With Gen. : *Full of, filled with.*

**μετά** (before a soft vowel *μετ̄*, before an aspirated vowel *μεθ̄*), prep. gov. gen. and acc. : 1. With Gen. : a. *With, together with.*—b. *In the midst of, amid.*—2. With Acc. : *After.*

**μετά-βανω,** f. *μετά-βήσομαι*, p. *μετά-βέθηκα*, 2. aor. *μετέβην*, v. n. [*μετά*, denoting “change”; *βανω*, “to go”] 1. *To go, or pass, from one*

place to another.—2. *To go away, depart.*

μετάβασ, ἀσα, *dv*, P. 2. aor. of μετάβανω.

μετάβη, 3. pers. sing. 2. aor. subj. of μετάβανω.

(μετ-άρω), 1. aor. μετ-ῆρα, v.n. [μετ-ά, denoting "change"; ἄρω, "to lift up"] ("To lift up and change the place of or remove"; hence, in reflexive force, "to lift and remove one's self"; hence) *To depart, go away.*

μετάμεληθείς, εῖσα, ἐν, P. 1. aor. of μετάμελομαι.

μετά-μέλομαι, f. (μετά-μελήσομαι and) μετά-μεληθήσομαι, (p. μετά-μεμέλημαι), 1. aor. μετ-εμελήθην, v. mid. [μετά, denoting "change"; μέλομαι, "to have a care"] ("To have a change of care" about a matter; hence) *To change one's mind respecting the nature of something wrong; to repent of what is bad, etc.*

(μετά-μορφώ -μορφώ, v. a. [μετά, denoting "change"; μορφώ, "to form"]) *To transform, transfigure;*—at xvii. 2 of the transfiguration of Christ; i. e. of his being arrayed on the mount with heavenly glory.—Pass. : μετά-μορφόμομαι -μορφοῦμαι, 1. aor. μετεμορφώθην.

μετά-νοέω -νοῶ, f. μετά-νοήσω, 1. aor. μετ-ενόησα, v. n. [μετά, denoting "change";

νοέω, "to think"] ("To think differently, have a change of mind"; hence, with accessory notion of sorrow) *To repent.*

μετάνο-ια (quadrasyll.), *ias*, f. [μετανο-έω, "to repent"] *A repenting, repentance.*

μεταξύ, adv. *Between*;—in St. Matthew fold. by Gen. each time it occurs.

μετέβην, 2. aor. ind. of μετάβανω.

μετεμελήθην, 1. aor. ind. of μετάμελομαι.

μετῆρα, 1. aor. ind. of μετάρω.

μετοικε-σία, *σίας*, f. [μετοικέ-ώ, "to change one's abode, to remove"] ("A changing one's abode, a removal"; hence, of a conquered people) *Captivity; exile.*—The captivity spoken of at i. 11 is that which commenced B.C. 598, when Jehoiakim (called by St. Matthew Jechonias), the nobles, the soldiers and artificers were carried away by Nebuchadnezzar to Babylon: "none remained save the poorest sort of the people of the land"; see 2 Kings xxiv. 10 *sqq.*

μετρ-έω -ώ, (f. μετρήσω), 1. aor. ἐμέτρησα, v. a. [μέτρον, "a measure"] 1. *To measure, measure out*;—at vii. 2 without nearer Object.—2. Impers. Pass. : 1. fut. : μετρηθήσεται, *It shall be measured.*

**μέτρον**, *τρου*, n. ("That which does the measuring"; hence) *A measure* [akin to Sans. root मां, "to measure"].

**μέχρι**, adv. Of time: With Gen.: *Until*.

**μή**, adv. and conj.: 1. Adv.: a. *Not*, as conveying a negative impression.—b. In combinations: (a) *εἰ μή*, *If not*; i. e. *except*.—(b) *οὐ μή*, *Not by any means, by no means*.—c. In prohibitions: (a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and *μή* is not rendered into English; cf. *μήτι*.—2. Conj.: a. *That not*.—b. *Lest*.

**μηδέ**, conj. and adv. [*μή*, "not"; *δέ*, "and"] 1. Conj.: *And not, nor*:—*μή . . . μηδέ, not . . . nor*:—*μηδέ . . . μηδέ, neither . . . nor*.—2. Adv.: *Not*.

**μηδείς**, *μηδεμία*, *μηδέν*, num. adj. [*μηδ-έ*, "not even"; *εἷς*, "one"] *Not even one, not one, none*.—As Subst.: a. *μηδείς, ενός*, m. *No one, nobody*;—b. *μηδέν, ενός*, n. *Nothing*.

**μηκέτι**, adv. [*μή*, "not"; *τι*, "any more"] *Not any more, no more, no longer*.

**μήποτε**, adv. and conj. [*μή*, "that not, lest"; *ποτέ*,

"at any time"] 1. Adv.: ("That not at any time"; hence) *That at no time, that never*.—2. Conj.: *Lest at any time, lest ever, lest perchance*;—at xxv. 9 *μήποτε οὐκ ἀρκέσῃ* is an elliptical passage, the ellipse having to be supplied from the request δότε ἡμῖν ἐκ τοῦ ἔλαιου ὑμῶν, made in verse 8. Here, therefore, supply *οὐ δυνάμεθα ὑμῖν δοῦναι ἐκ τοῦ ἔλαιου ἡμῶν*.

**μήτε**, adv. [*μή*, "not"; *τε*, "and"] *And not, nor*:—*μήτε . . . μήτε, neither . . . nor*.

**μήτηρ**, *τέρπος*, contr *τρόπος*, f. *A mother* [akin to Sans. मात्रि, fr. root मां, in meaning of "to produce"; and so, "a producer"; cf. Lat. mā-ter].

**μήτι**, adv. [adverbial neut. of *μήτις*, "that no one, that nothing"] In questions to which a negative answer is expected, much about equivalent to a negative statement which the speaker challenges the persons, etc., addressed, to deny, if they can:—*μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν*; *do men gather a cluster of grapes from thorns?* i. e. they do not, etc., do they? vii. 16; cf., also, xii. 23; xxvi. 22, 25.

**μικρός**, *ά, ὅν*, adj.: 1. Of size: a. *Little*.—b. Comp.: As a modified superlative: *Least*; xiii. 32.—2. a. Of

rank, importance: *Little*.—As Subst.: μικροί, ὁν, m. plur. *Little ones*; a term employed by Jesus at x. 42 to denote his disciples.—b. As a modified superlative: *Least*; xi. 11.—3. Of time: *Little*, *short, brief*;—at xxvi. 73 with μικρόν supply χρόνον, *after a little while or a short interval*.—4. Of space or distance: *Little, short*;—adverbial neut. μικρόν, *a little*; i. e. *for a short distance*; xxvi. 39. ~~Comp.~~ Comp.: μικρ-ότερος; (Sup.: μικρ-ότατος).

μίλλον, ον, n. [= Lat. *mille* or *milliarium*] *A Roman mile.*  
μι-μνή-σκομαι, (f. μνή-  
σομαι), p. μέμνημαι, 1. aor.  
ἐμνήσθην, v. mid. *To call to  
mind, remember*;—at xxvi. 75  
folld. by Gen. as Object [akin  
to Sans. root MNĀ, “to re-  
member”].

μῖσ-σω -ώ, f. μισήσω, p.  
μεμίσηκα, 1. aor. ἐμίσησα, v. a.  
[μῖσ-ος, “hatred”] (“To have  
μῖσος of or towards”; hence)  
*To hate*.—Pass.: μῖσ-έσμαι  
-σύμαι, p. μεμίσημαι, (1. aor.  
ἐμίσηθην, 1. f. μισηθήσομαι).

μισθός, ον, m. (“Wages,  
pay”; hence, with accessory  
notion of giving) *Reward, re-  
compense*.

(μισθ-ός -ώ, f. μισθώσω, p.  
μεμίσθωκα, v. a. [μισθ-ός,  
“hire”] 1. *To let out for hire*).  
—2. Mid.: (μισθ-όσμαι,

-σύμαι, f. μισθώσομαι), 1. aor.  
ἐμισθωσάμην, *To hire for one's  
self, etc.*—N.B. In the Gr.  
Test. the word occurs only at  
Matt. xx. 1; 7, and each time  
in 1. aor. mid.

μνη-μείον, μείον, n. [μνη,  
root of μι-μνή-σκω, “to re-  
mind”] (“That which re-  
minds”; hence) *A tomb, monu-  
ment, as a memorial of the  
dead*; cf. Lat. mōnūmentum,  
fr. mōn-eo.

μνημον-ένω, (f. μνημονεύσω,  
p. ἐμνημόνευσκα), 1. aor. ἐμνημόν-  
ενσα, v. a. [μνήμων, μνήμον-ος,  
“mindful”] (“To be μνήμων”;  
hence) *To bear in mind, re-  
collect, remember*.

μνημό-συνον, σύνου, n.  
[for μνημόν-συνον; fr. μνήμων,  
μνήμον-ος, (in act. force) “re-  
minding”] (“The reminding  
thing”; hence) *A memorial,  
record, remembrance*.

μνησθῆς, 2. pers. sing. 1.  
aor. subj. of μιμησκομαι.

μόδιος, ον, m. [Gr. form of  
Lat. *modius*; a Roman dry  
measure equal to about “a  
peck” English] (“A modius  
or peck”; hence) *A measure  
or vessel containing the above  
quantity; a peck measure*; in  
the English Version translated  
*bushel*.

μοί, dat. sing. of ἐγώ.

μοιχ-ἄλις, αλιδος, f. [μοιχ-  
ός, “an adulterer”] *An adul-  
teress*.—As Adj.: *Adulterous*.

**μοιχ-άσομαι** -ῶματι, v. mid. [id.] ("To be a μοιχός"; hence) *To commit adultery.*

**μοιχεῖα** (trisyll.), ια, f. [μοιχεύω (trisyll.), "to commit adultery"] ("A committing adultery"; hence) As the act: *Adultery.*

**μοιχ-εύω**, f. **μοιχεύσω**, 1. aor. ἐμοιχεύσα, v. n. [μοιχός, "an adulterer"] *To be an adulterer, to commit adultery.*

**μόνον**, adv. [adverbial neut. of μόνος, "only"] *Only.*

**μόνος**, η, ον, adj. *Only, alone.*

**μον-όφθαλμ-ος**, ον, adj. [μόνος, "only"; ὄφθαλμός, "an eye"] *Having an only eye, having only one eye.*

**μοῦ**, gen. sing. of ἔγω.

**μύλ-ος**, ον, m. [μύλη, "a mill"] ("A thing — here, stone—pertaining to a mill"; hence) *A mill-stone.*

**μύλ-ών**, ὄνος, m. [μύλος, "a mill-stone"] ("That which has a μύλος"; hence) *A mill.*

**μύριοι**, αι, α, num. adj. plur. *Ten thousand.*

**μύρον**, ον, n. *An unguent, sweet ointment, of any kind.*

**μυστήρ-ίον**, ιον, n. [obsoł. μυστήρ = μύστης, "one initiated"] ("That which belongs to a μυστήρ"; hence) *A secret doctrine; a secret, mystery.*

(μωρ-άνω, f. μωράνω), 1. aor. ἐμωράνα, v. a. [μωρός, "foolish"] ("To make μωρός"; hence) 1. Act.: *To make foolish.* — 2. Pass.: (μωρ-άνωμαι, p. μεμώραμαι and μεμώρημαι), 1. aor. ἐμωράνθην (l. fut. μωραγθήσομαι), ("To be made foolish"; hence) *Of salt: To become insipid, lose savour.*

μωρανθῆ, 3. pers. sing. 1. aor. subj. pass. of μωράνω. **μωρός**, d. δν, adj. *Foolish.* \***Μωσῆς**, έως, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great law-giver of the Jews.

\***Ναασσών**, m. indecl. *Naasson*; son of Aminadab, and an ancestor of Joseph the husband of the Virgin Mary; i. 4.

**Νάζαρέτ**, f. indecl. *Nazareth* (now *En-Názirah*); a city of Galilee.

**Νάζαρ-αῖος**, αία, αῖον, adj. [for *Νάζαρ-αῖος*; fr. *Νάζαρ-ά*, another form of *Νάζαρέτ*; see *Νάζαρέτ*] *Of, or belonging to, Nazara or Nazareth; Nazarene.* — As Subst.: *Νάζαραίος*, ον, m. *A man of Nazara or Nazareth; a Nazarene.*

**ναί**, a particle used in strong affirmations. *Yes, even so, verily.*

**νā-ός**, ον, m. [for *ναί-ός*; fr. *ναί-ω*, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place,

abode"; but in use restricted to a dwelling for a god; hence) 1. *A temple*.—2.: a. *The temple at Jerusalem*.—b. *The inner temple* at Jerusalem, i. e. the Holy of Holies; xxvii. 51.

**νεαρί-σκος, σκου,** m. (dim., only in form) [νεαρί-as, "a youth"] *A youth, young man.*

**νεκ-ρός, ποῦ,** m.: 1.: a. Sing.: *One dead, a dead person*.—b. Plur. (so mostly): *The dead*.—2. *A dead body, a corpse* [akin to Sans. root नाच्, "to perish"; in part. perf. pass. "dead"].

**νέος** (i. e. νέF-os), a, ov, adj. *New* [akin to Sans. नव-ा, "new"; cf. Lat. *nōbus*].

**νέο-της, τητος,** f. [νέος, (uncontr. gen.) νέο-ος, "new"; hence, "young"] ("The state, or condition, of the νέος"; hence) *Youth, early years.*

**νεφ-έλη, ἄλης,** f. ("A thing pertaining to the sky or atmosphere"; hence) *A cloud* [akin to Sans. नाभ-ास, "the sky, the atmosphere"].

\***Νεφθάλειμ,** m. indecl. ("My wrestling") *Nephthalim* or *Nephthali*, (the sixth son of the patriarch Jacob; hence) *the tribe of Nephthalim*.

**νή-θω** (another form of νέ-ω, f. νήσω), v. n. *To spin* [akin to Sans. root नाह, "to bind"].

(νήπ-λος, ἥο, ἥν, also, ζες,

λο), adj. [for νη-έπ-λος; fr. νη (an inseparable prefix), "not"; ἔπ-ος, "a word"] ("Pertaining to not a word"; hence, "not speaking."—As Subst.:) *νήπλος, ον, m.* ("One not speaking"; hence) *Infant, babe.*

**νηστε-ία** (trisyll.), *fast*, f. [νηστε-ών, "to fast"] *Fasting.*

**νηστεις,** contr. masc. acc. plur. of νῆστις.

**νηστ-ένω,** f. *νηστεύων*, 1. aor. ἐνηστεύσα, v. n. [νῆστ-ις, "not eating, fasting"] ("To be in a state of νῆστις"; hence) *Not to eat, to fast.*

**νήσ-τις,** τίος or τεῖος, adj. [for νή-εδ-τις; fr. νή, "not"; ἔδ-ω, "to eat"] ("Not eating"; hence) *Without food, fasting.*

**νίκ-ος, εος ους,** n. [νίκ-ων, "to conquer"] *Conquest, victory.*

**Νινεύη-της, ιτον,** m. [Νινεύη, "Nineveh"] *A man of Nineveh, a Ninevite.*

**νίπ-τω,** (f. νίψω), 1. aor. *ξνιψα, v. a.*: 1. Act.: *To cleanse by washing, to wash.*

—2. Mid.: *νίπ-τομαι, f. νίψομαι*, 1. aor. ἐνιψάμην, *To cleanse by washing, to wash, for one's self or on one's own part* [prob. akin to Sans. root नीज, "to cleanse"; cf. the earlier form of the word, νिःω].

*νίψατ, 2. pers. sing. 1. aor. imperat. mid. of νίπτω; vi. 17.*

**νο-έω -Ω**, (f. *νοήσω*, p. *νε-*  
*νόηκα*), 1. aor. *ἐνόησα*, v. n.  
[*νόος*, “the mind”] (“To use,  
etc., the mind”; hence) *To  
perceive, comprehend, understand.*

**νομ-ίζω**, (f. *νομίσω*, Attic  
*νομίω*, p. *νενόμικα*), 1. aor.  
*ἐνόμισα*, v. a. [*νόμος*, “a  
custom”] (“To hold, or own,  
as a custom”; hence, “to hold,  
own, or recognize, as”; hence)  
Folld. by *δρι*: *To hold, deem,  
consider, think, etc., that.*

(*νομ-ίκος*, *ἰκή*, *ἰκόν*, adj.  
[*νόμος*, “law”]) (“Of, or  
pertaining to, *νόμος*"; hence,  
with especial reference to the  
Jews, “of, or pertaining to,  
the law” of Moses.—As  
Subst.:) *νομίκος*, *οὐ*, m. (“One  
pertaining to the law of  
Moses”; i. e.) *A lawyer* as  
one expounding, etc., the  
law.

**νόμισ-μα**, *μάτος*, n. [for  
*νόμιδ-μα*; fr. *νομίζω* (= *νομίσ-*  
*σω*), “to use customarily”]  
 (“That which is customarily  
used”; hence) *A current  
coin*:—*τὸ νόμισμα τοῦ κῆνσου*,  
*the current coin of the poll-*  
*tax*, i. e. in which the poll-tax  
was paid; and so, *the tribute  
money* as paid to the Romans,  
xxii. 19; see *κῆνσος*.

**νόμ-ος**, *οὐ*, m. [for *νέμ-ος*;  
fr. *νέμ-ω*, “to assign, apportion”]  
 (“That which is as-  
signed or apportioned”; hence,

“a law, ordinance”; hence)  
The Mosaic Law.

**νόσος**, *οὐ*, f. *Sickness, disease.*

**νοσσ-ῖον**, *ἴον*, n. dim. [contr.  
fr. *νεοσσ-ῖον*; fr. *νεοσσ-ός*,  
“a young bird, a nestling”] *A  
little nestling*; of domestic  
fowls, *a little chicken.*

**νότος**, *οὐ*, m. : 1. *The South  
wind*.—2. *The South*.—3. *The  
South country, the South*; see  
*βασίλισσα*.

**νύμφη**, *ης*, f. *A bride, a  
young wife.*

**νυμφ-ῖος**, *ἴον*, m. [*νύμφ-η*,  
“a bride”] (“One appertaining  
to a *νύμφη*”; hence) *A  
bridegroom, a husband.*

**νυμφ-ών**, *ώνος*, m. [id.] (“A  
thing—here, room—having  
the *νύμφη*”; hence) *A bridal-  
chamber, bride-chamber*:—*νιοὶ  
νυμφῶνος*, *sons of the  
bride-chamber* (called by the  
Greeks *νυμφ-αγωγοί*, *leaders  
of the bride*), i. e. friends or  
relatives who conducted the  
bride from her home to her  
husband’s house.

**νῦν**, adv. *Now*:—*ἔως τοῦ  
νῦν*, *until the present time*  
[akin to Sans. *nu* or *na*,  
“now”].

**νύξ**, *νυκτός*, f. *Night*:—  
*νυκτός*, *by night*, Gen. of time  
“when,” ii. 14, etc.:—*τρεῖς  
ἡμέρας καὶ τρεῖς νύκτας*, *during  
(or for) three days and three  
nights*, Acc. of “Duration of

time," xii. 40 [akin to Sans. *niṣā*, "night"; *naktam*, "by night"].

(*νυστάξω*, f. *νυστάσω* and *νυστάξω*, 1. aor. *ἐνύστάσα* and) *ἐνύσταξα*, v. n. *To nod in sleep; to nap, slumber* [akin to *νεῦω*, "to nod"].

\**Nôe*, m. indecl. ("Rest" or "Comfort") *Noah*; son of Lamech. At xxiv. 37, 38 St. Matthew refers to the Deluge; for account of which see Gen. vi.—ix. The date of the Deluge is usually assigned to B.C. 2348.

*έρεος*, *οὐ*, m. ("A guest-friend," i. e. a person of some foreign state, with whom a man had a treaty of hospitality for himself and his descendants; hence, "a foreigner, stranger"; hence) *A stranger in general*.

(*ξηρό-ανω*, f. *ξηράνω*), 1. aor. *ξηράνα*, v. n. [*ξηρός*, "dry"] 1. Act.: *To dry, dry up*.—2. Pass.: *ξηρό-ανομαι*, p. *ξηράμμαι*, 1. aor. *ξηράνθην*, (1. f. *ξηρανθήσομαι*): Of a tree, plant, etc.: *To be dried up; to be withered, to wither away*.

*ξηρός*, *ρά*, *ρόν*, adj.: 1. *Dry*.—As Subst.: *ξηρά*, *ἀς*, f. *The dry land* as opp. to "the sea"; xxiii. 15.—2. *Dried up, withered*.

*ξύλον*, *λου*, n. [*ξύ-*ω, "to

*scrape or plane*"] {"That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence, as made of wood) *A staff, cudgel, etc.*

- 1. δ, ἥ, τό, definite article:
- 1. With Subst.: a. To point out (a) Some particular person or thing:—*τὰ δρῆ, the mountains*, i. e. those of Judea, xxiv. 16.—(b) Some person or thing before mentioned:—*τοὺς ἄρτους*, xiv. 19, refers to *πέντε ἄρτους*, xiv. 17.—(c) What belongs, etc., to one:—*τοὺς μαθητάς, his disciples*, xiv. 22.—(d) The collected members of a class:—*οἱ ἀνθρώποι, men* in general, v. 16.—(e) The greater definiteness or individuality of something particularized by its own nature:—*ὁ ήλιος, the sun*, xiii. 48, etc.; but at xiii. 6 *ἥλιος* alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed:—*Θεός, God*, i. e. the Supreme Being, the Deity: *ὁ Θεός, God*, i. e. the one or true God.—b. With Personal names of individuals the art. points out the person, (a) As the one just previously spoken of.—This distinction, however, does not always hold good in the Gr. Test., as may be seen most notably in St.

Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name.

—2. To denote the whole of a class:—a. Sing. : With attributive adj. folld. by subst. : δὸς ἄγαθος ἀνθρώπος, *the good man*, i. e. *every good man*, xii. 35.—

b. Plur. : With adj. used as subst. : οἱ πτωχοί, *the poor*, i. e. *all who are poor*, v. 3.—3. : a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun :—τὸς φαγεῖν, xv. 20 : εἰς τὸς σταυρῶσαι, xxvii. 31.

—b. The neut. art. gen. sing. is joined to an inf. mood to express the aim, otherwise termed "the final cause":—τοῦ ἀκολέσαι, *in order to destroy*, ii. 18 : τοῦ σπείρειν, *in order to sow*, xiii. 3.—4. The masc. or fem. art. with Gen. of the name of a person denotes the son, daughter, wife, brother, or mother of such person :—Ιάκωβος δὸς τοῦ Ἀλφατοῦ (supply *vīos*), *James the son of Alphæus*, x. 3 : ἐκ τῆς τοῦ Οὐρίου (supply *γυναικός*), *from the wife of Urias*, i. 6.

—5. With participles = Lat. *is, etc., qui, he, etc., who, etc.* : —b ποιῶν, *he that doeth*, vii. 21 : οἱ βόσκοντες, *they who fed* (or *were feeding*), viii. 33 : τὸς δηθέν, *that which was spoken*, i. 22.—6. With Adverbs the art. forms, a. An adjectival expression :—εἰς τὸς κύκλῳ

ἀρπάζειν, *into the surrounding country*, vi. 36.—b. A complex noun :—τὸς πέρας, (*that which is beyond*, i. e.) *the other side*, viii. 18 : ἡ αὔριον, *the morrow*, vi. 34 : οἱ ἔκει, *those who were there*, xxvi. 71.

—7. Masc. art. plur. with σύν and Dat., μετὰ with Gen. or περὶ with Acc., of the name of a person or of a pron. referring to a person, denotes that person's followers, *etc.* : —οἱ μετ' αὐτοῦ, *those with him*, i. e. his followers or disciples, xii. 3.—8. The neut. art. : a. With dependent Gen. denotes *the thing, etc., of, or pertaining to, a person, etc.*; e. g. τὰ τοῦ Θεοῦ, vi. 23.—b. Folld. by a prep. and its case denotes *the thing, etc., connected with that which such prep., etc., points out* :—ἐκ τῆς οἰκίας, *the things out of the house* (that are in it), xxiv. 17.—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, *etc.*, a substantival power, and renders it much about equivalent to a dependent or explanatory clause :—δὸς Ιησοῦς εἶπε τὸς οὐ φονεύσεις, οὐ μοιχεύσεις, *and Jesus said, Thou shalt not kill, thou shalt not commit adultery*, xix. 18.—10.

The neut. art. sing. prefixed to a neut. adj. sing. used as a subst. imparts to it an

abstract notion :—*τὸς ἀγαθόν*, “goodness,” xix. 17.—11. Joined to a Nom. in the place of a Voc.:—*ναὶ*, δὲ πατήρ, *yea* (or even so), *father*, xi. 26 [akin to Sans. *sa*, “one”].

2. δέ, ή, τό, demonstr. pron. *He, she, it* [akin to Sans. *ta*, “he, she, it”].

*διδηγός* -ώ, f. *διδηγήσω*, 1. aor. *ἀδηγησα*, v. a. [*διδηγός*, “a guide”] (“To be an *διδηγός* to”; hence) *To guide, lead.*

*διδηγός*, οῦ, m. [*διδός*, “a way”; *ηγέομαι*, “to lead”] (“One who leads the way”; hence) *A leader, guide.*

*διδός*, οῦ, f. (“That which approaches or forms an approach”; hence) 1. *A way*, whether actual or figurative.—2. *A journey, etc.* [akin to Sans. root *SAD*, in force of “to approach”].

*διδούς*, δυτός, m. (“The eating thing”; hence) *A tooth* [prob. = *διδός* for *διδύτος*, fr. *εδων*, *εδοντος*, part. pres. of *εδων*, “to eat”; cf. Sans. *dantas*, “a tooth”]

*διδυρ-μός*, μοῦ, m. [*διδυρομαι*, “to bewail”] *A bewailing; lamentation, wailing, etc.*

\**Ozzias*, οὐ, m. (“Might of Jehovah”) *Ozias* (*Uzziah, Ahaziah, Azarias, or Azariah*); king of Judah. He ascended the throne B.C. between 811—809.—N.B. By

St. Matthew Ozias is called the son of Joram (i. e. Jehoram). By reference, however, to 2 Kings xv. 1 (where he is called Azariah), it will be seen that he was the son of king Amaziah; while from 2 Kings xiv. 1 it appears that Amaziah was the son of king Joash (or Jehoash, as his name appears from 2 Kings xii. 2); that Joash (2 Kings xi. 2) was the son of Ahaziah; that Ahaziah (2 Kings viii. 25) was the son of Jehoram (or Joram as St. Matthew calls him); and that Jehoram (1 Kings xxii. 50) was the son of (Josaphat or) Jehoshaphat. Ozias, therefore, was not the son, but the great-great-grandson of Joram. The probable explanation of this is that it was a practice with the Jews to distribute genealogies into divisions, each division consisting of some favourite or mystical number, and that to this end they either omitted, or repeated, so many generations as suited their purpose.

*δέθεν*, adv. [*δ-*s, “which”; *θεν*, inseparable particle denoting motion “from”] 1. *From which place, etc.; whence.—2. From which cause, wherefore; xiv. 7.*

*οἴδα*, p. of *εἰδω*; see *εἰδω*.  
*οἰκ-τα, τας*, f. [*οἰκ-έω*, “to

inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation.*—2. *A house or family.*—3. *Substance, property, family-means.*

**οἰκι-άκος**, ἄκη, ἄκον, adj. [οἰκι-α, "a house"] *Of, or belonging to, a house.*—As Subst.: **οἰκιάκος**, οῦ, m. *One belonging to a house; a servant, domestic.*

**οἰκ-ο-δεσπότης**, δεσπότου, ιν. [οἰκ-ος, "a house"; (o) connecting vowel; δεσπότης, "a master"] *A master of a house.*

**οἰκ-ο-δομ-έω** -ῶ, f. **οἰκοδομήσω**, 1. aor. φοδόμησα, v. a. [for οἰκ-ο-δεμ-έω; fr. οἰκ-ος, "a house"; (o) connecting vowel; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc., whether actually or figuratively.*

**οἰκοδομ-ή**, η̄s, f. [οἰκοδομ-έω, "to build"] ("A building," as an act; hence, concrete) *A building; i. e. a thing built; an erection, structure, etc.*

**οἰκ-ος**, οῦ, m. ("That in which one sits down"; hence) 1. *A house, abode, dwelling.*—2. *A house, race, family, etc.*; x. 6, etc. [akin to Sans. *vēṣ-a*, "a house"; fr. root *vīṣ*, "to sit down"; cf. Lat. *vic-us*].

**οἰκουμένη**, η̄s, f. [fem. of οἰκούμενος, "inhabited," used

as a Subst.] With art.: ("The inhabited land"; hence) *The world, the earth.*

**οἶνος**, οὐ, m. *Wine.*

**οἶος**, a, οὐ, adj. *Such as.*

**δρκν-ηρός**, ηρά, ηρόν, adj. [δρκν-ος, "sluggishness"] ("Pertaining to δρκνος"; hence) *Sluggish, slothful, indolent.*

**δλιγ-ο-πιστ-ος**, οὐ, adj. [δλιγ-ος, "little"; (o) connecting vowel; πιστ-ος, "faith"] *Having, or of, little faith.*

**δλίγος**, η, οὐ, adj.: 1. In number or amount: *Small, little*; — Plur. *Few.*—As Subst.: **δλίγα**, οὐ, n. plur. *Few things.*—2. Of distance: *Small, little, short.*—3. Of time: *Little, short.*

**δλ-ος**, η, οὐ, adj.: 1. *Whole, entire, complete.*—2. *The whole of* that denoted by the subst. to which it is in attribution; *all* [akin to Sans. *sam-a*, "all, whole, entire"].

**δλ-ως**, adv. [δλ-ος, "whole"] ("After the manner of the δλος"; hence) 1. *Wholly, altogether.*—2. With a preceding negative: *Not at all.*

**δμ-νῦμι** and **δμ-νῦω**, (f. δμοῦμαι, later δμόσω, p. δμώμοκα), 1. aor. δμοσα, v. n. *To swear;*—at v. 34 δμόσαι (1. aor. inf.) is an "imperativ. al inf."; i. e. an inf. used in the place of the imperat. to express a command, or wish,

that the person addressed would himself do, or not do, something. Such an inf. depends on a verb of wishing, or desiring, in the mind of the speaker, and further can only stand for the 2. pers. sing. (as here) or plur. [prob. akin to Sans. root याम्, “to restrain”].

**δμοιος, οία, οιον**, adj. With Dat.: *Like* or *similar to* [akin to Sans. *sam-a*, in force of “like,” etc.].

**δμοιώδε -ω**, f. **δμοιώσω**, 1. aor. **δμοιώσα**, v. a. [δμοιος, “like”] (“To make δμοιος”; hence) With Dat.: *To liken, compare, etc., to.* — Pass.: (**δμοιώδημαι -σύμαι**, p. **δμοιώμαι**), 1. aor. **δμοιώθην**, 1. fut. **δμοιώθησομαι**.

**δμοιώθησομαι**, 1. fut. ind. pass. of δμοιως.

**δμοιώθητε**, 2. pers. plur. 1. aor. imperat. pass. of δμοιώω.

**δμοιώτε**, adv. [δμοιος, “like”] (“After the manner of the δμοιος”; hence) *In like manner.*

**δμολογ-έω -ω**, f. **δμολογήσω**, (p. **δμολόγηκα**), 1. aor. **δμολόγηησα**, v. n. [δμολογ-ος, “assenting”] (“To be δμόλογος to”; hence) 1. *To confess, make confession.* — 2. With Inf.: *To agree, or undertake, to do, etc.*

**δμόσται**, 1. aor. inf. of δμ-  
τίμη.

**δναρ** (only in nom. and acc. sing.), n. *A dream, vision.*

**δνειδ-ίω**, (f. δνειδίσω and δνειδίω, p. δνειδίκα), 1. aor. **δνειδίσα**, v. a. [δνειδ-ος, “reproach”]: *To reproach, upbraid, revile.*

**δν-ίκός**, ική, ικόν, adj. [δν-ος, “an ass”] *Of, or pertaining to, an ass: — μύλος δνικός, a mill-stone (pertaining to an ass, i. e.) turned by an ass, as being too large for manual labour; and hence implying one of a very large size.* — As, however, δνος also means, in a derived force, “an upper mill-stone,” it is supposed by some that δνικός means “pertaining to the upper mill-stone,” and that it is employed with μύλος to denote which mill-stone is meant, viz. the upper, and not the nether or lower one.

**δ-νο-μα**, μάτος, n. [for δ-γνο-μα; fr. root γνω, short form of γνω (see γι-γνώ-σκω in γι-γνώ-σκω), with δ as prefix; cf. Lat. *no-men* for *gnomen*] (“The thing which serves for knowing an object by”; hence) 1. *A name* by which a person or thing is known or distinguished. — 2. *Authority, power, command.*

**δνος, ον**, m. and f. *An ass.*

**δξ-ος, εος ονς**, n. [δξ-ός, “sharp”] (“That which is δξός”; hence) *Sharp, or sour, wine; vinegar.*

**ὅπισθε** (before a vowel **ὅπισθεν**), adv. *Behind*;—at xv. 23 with follg. Gen.

**δικῶ**, adv.: Of place: 1. *After, behind*.—2. With Gen.: *After, or behind, one*.

**ὅπου**, adv.: Of place: *Where*: —**ὅπου ἐάν**; see 2. **ἐάν**, no. 2 [either akin to obsol. **ὅπός** = obsol. **πός**, akin to Sans. **ka**, “who”? or lengthened fr. **ποῦ**, “where”].

**ὅπως**, adv. [either fr. obsol. **ὅπός** (see **ὅπου**); or lengthened fr. **πώς**, “in what way,” etc.] 1. *In what way or manner; how*.—2. *That; in order that*.

**ὅρα-μα, μάτει**, n. [**ὅρά-**ω, “to see”] (“That which is seen”; hence) *A vision*.

**ὅράω-ώ**, f. **ὅρμομαι**, p. **ὅράκα** and **ἔωράκα**, v. a. and n.: 1. a. Act.: *To see*.—b. Neut.: (a) *To see, look*; i. e. *to take heed, beware*.—(b) Imperat. pres. sing. and plur.: **ὅρα, ὅράτε**, *Take thou, or ye, heed; see, beware*.—Folld. by Subj.: (a) *Take heed, etc., that you, etc., do something*.—(b) With a negative: *Takes heed, etc., that you, etc., do not*.—2. Mid.: (**ὅράμαι -ώμαι**), 1. aor. **ἀψάμην** (rare), p. **ὅρωπα**, *To see for one's self*.—3. Pass.: **ὅράμαι -ώμαι**, (p. **ἔωράμαι** and **ῶμμαι**), 1. aor. **ἀφθηγην** (and **ἔωράθηγην**, 1. f. **ἀφθήσομαι** and **δραθήσομαι**), *To be seen, to appear*.

**ὅργ-ή, ἥς**, f. [**ὅργ-άω**, in force

of “to be eager”] (“Eagerness”; hence, “character or disposition resulting from natural impulse”; hence) *Wrath, anger*;—at iii. 7 of God's wrath against sin and sinners.

**ὅργ-ίζω**, f. **ὅργισω** and **ὅργιώ**, 1. aor. **ὅργισα**, v. a. [**ὅργή**, “anger”] (“To cause to be in **ὅργή**”; hence) 1. Act.: *To anger, enrage*.—2. Pass.: (**ὅργιζομαι**, p. **ὅργισμαι**), 1. aor. **ὅργισθην**, (1. fut. **ὅργισθσομαι**), *To be enraged, to be angry*.

**ὅργισθείς, εῖσα, ἦν**, P. 1. aor. pass. of **ὅργιζω**.

**ὅρθ-ον, ου**, n. [**ὅρθος**, “pertaining to a boundary”] (“That which pertains to a boundary”; hence) Of a country: 1. *A border, frontier, limit*.—2. *A country, district, region*.

**ὅρκ-ος, ου**, m. [for **Φίργ-ος**; fr. **Φίργ-ω** = **εἰργ-ω**, “to shut in, restrain”] (“That which restrains”; hence, morally) *An oath as restraining a person from violating his word, etc.*

**(ὅρμ-άω -ώ)**, f. **ὅρμησω**, p. **ὅρμηκα**, 1. aor. **ὅρμησα**, v. n. [**ὅρμή**, “a start, setting out”] (“To make a start, etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously*.

**ὅρνις, ιθος**, (m. and) f.: 1. *A bird*.—2. Of domestic fowls: *A hen*.

**ὅρος, εας ους**, n.: 1. *A*

**mountain.**—**2.** Plur. : *A chain of hills; a mountain-ridge.*

(δρύσσω, δρύττω, f. δρύξ), 1. aor. ὥρυξα, v. n. and a.: 1. Neut. : *To dig.*—**2.** Act. : *To dig a place for.*

(δρυχ-έσσω -οῦμαι, f. δρυχ-ήσσωμαι), 1. aor. ὥρχησάμην, v. mid. [prob. δρυχ-os, “a row” of trees] (“To stand, etc., in, or to form a row” for the purpose of dancing; hence) *To dance*, whether with others or by one’s self.

**δε,** **ἥ,** **δ,** pron. demonstr. and rel.: 1. Demonstrative = οὗτος, *This, that:* — **ἅ μέν . . . ἄλλα δέ, these (= some) seeds . . . and other seeds;** in each case supply σπέρματα, “seeds,” from the preceding verb σωείρειν, “to sow”: — **φ μέν . . . φ δέ . . . φ δέ, to one (servant) . . . and to another (servant) . . . and to another (servant),** xxv. 15; where with each φ supply δούλῳ.—**2.** Relative: *Who, which:* — **οὐ** (supply τόπου), adverbial gen. of place, *where*, xviii. 20: — **ἐπάνω οὖ** (supply τόπου), *above (or over) the place where*, ii. 9: — **ἔως οὖ** (supply χρόνου), *up to what time, or the time that; until*, i. 25.—**a.** By attraction the relative (a) is put in the case of the antecedent, instead of that required by the verb on which it depends: — **περὶ παντὸς πράγματος, οὖς ἔαντικτον-**

**ται, for τὸ ἔαντικτον, etc., xviii. 19;** cf., also, xxiv. 50.—**(b)** Takes the subst. out of the demonstrative clause into its own clause and its own case: — **λίθον δὺ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος, etc.,** for **λίθος οὗτος, δὺ, etc.,** xxi. 42.—**b.** The demonstrative pron. is frequently omitted before the relative, whether in the same, or a different, case: — **ἴδειν & βλέπετε** for **ἴδειν ἐκεῖνα, & βλέπετε,** xiii. 17: — **οἴδε . . . δῶν χρέαν ἔχετε** for **ἐκεῖνα, δῶν, etc.,** vi. 8: — **ἄλλ' οἷς ἡτοίμασται** for **ἄλλ' ἐκείνων (ἔστιν) οἷς, etc.,** xx. 24.—**c.** For δ: **ἄντα, δις ἔαντικτον, etc.,** see 2. **ἄντικτον** and 2. **ἔαντικτον.**—**d.** Sometimes a demonstr. pron. is found in the same clause as a relative; and, when this is the case, the demonstrative is both emphatic and explanatory: — **οὐ τὸ πτύνον ἐν τῇ χειρὶ αὐτοῦ, whose fan—his, I mean—is in his hand,** where αὐτοῦ belongs to πτύνον, not to χειρὶ, iii. 12 [prob. akin to Sans. rel. pron. *ya*, “who, which”].

**δσος,** **η,** **ον,** adj.: 1. Of time: *As long as, how long.*—**2.** Of number: *As many as, how many;* for δσοι **ἄντικτον** or **ἔαντικτον**, see 2. **ἄντικτον**, no. 2, and 2. **ἔαντικτον.**—**As Subst.:** a. **δσοι, ον, m. plur.** *As many as.*—b. **δσα, ον, n. plur.** *As many things as, how many things.*

**δοτέον**, *ou*, n. *A bone* [akin to Sans. *asthi*, “a bone”].

**δοτις**, *η-tis*, **δ-τι**, pron. indef., rel. and interrog. [*δs*, “who”; *τis*, “any”] 1. Indefinite: (“Any one who, anything which”; i. e.) *Whoever, whatever person or thing*.—2. Relative: Referring to a definite person, *etc.*, but with a certain general notion attaching to it: *Who*.—3. Interrogative: *What?*

**δοφύς**, *υos*, f. *The hip, the loins*.

**δτ-av**, adv. [*δτ-e*, “when”; *τv*, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.

**δτe**, adv. *When*.

1. **δ.τι**, adv. [adverbial neut. of *δτis*; see *δτis*, no. 3] *For what reason, why, wherefore*.—N.B. This word is written *δ.τi* and *δ τi*, to distinguish it from *δτi*, “that”; see following word.

2. **δτi**, adv. and conj.: 1. Adv.: a. *That*.—b. Used after a verb, *etc.*, denoting “speaking,” *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—*λέγοντες δτi οὐτοι* *οι* *ξσχάτοι*, *saying, These last, etc.*, xx. 12.—2. Conj.: a. *Because*.—b. *Seeing that, inasmuch as, for that*.

**δτou**, for *οὐτινος*, gen. sing. of *δτis*:—*ἔως δτou*, sc. *χρόνον*, (*until—or up to—whatever time; i. e.*) *while, as long as*, v. 25.

1. **οὐ**, masc. and neut. gen. sing. of *δs*.

2. **οὐ**, as adv. *Where*; see *δs*.

3. **οὐ** (before a consonant, *οὐκ* before a soft vowel, before an aspirated vowel *οὐχ*), adv.:

1. *Not* :—*οὐ μή* (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—*δύναμαι*, *to be able*; *οὐ δύναμαι*, *to be unable*; *θέλω*, *to be willing*; *οὐ θέλω*, *to be unwilling*.

**οὐαλ**, interj. expressive of grief, *etc.* *Woe!*—In St. Matthew always folld. by Dat.

**οὐδάμ-ως**, adv. [*οὐδάμ-όs*, “not even one, none”] (“After the manner of *οὐδ-άμόs*”; hence) *Not at all, in no wise*.

**οὐ-δέ**, conj. and adv. [*οὐ*, “not”; *δέ*, “and”] 1. Conj.: *And not, nor*:—*οὐδέ . . . οὐδέ*, *neither . . . nor*; *οὐ . . . οὐδέ*, *not . . . nor*.—2. Adv.: *Not even*.

**οὐδ-είς**, *οὐδε-μία*, *οὐδ-έν*, adj. [*οὐδ-έ*, “not even”; *είς*, “one”] *Not even one, not one*.—Adverbial neut. : *οὐδέν* (cf. Latin *nihil*), *In no respect*,

*not at all.*—As Subst.: a. οὐδείς, m. *No one, nobody*;—after a negative, *any one, anybody*.—b. οὐδέν, n. *Nothing*;—after a negative, *anything*.

οὐδέ-ποτε, adv. [οὐδέ, “not even”; ποτέ, “at any time”] *Not even at any time, never at any time, never.*

οὐκ; see οὐ.

οὐκ-έτι, adv. [οὐκ, “not”; ἔτι, “any longer”] *No longer, no more.*

οὖν, adv. : 1. *Then.*—2. *Therefore, consequently.*

οὐ-πω, adv. [οὐ, “not”; πω, “yet”] *Not yet, not as yet.*

οὐράν-ιος, ιον (also, ιος, ια, ιον), adj. [οὐράν-ος, “heaven”] *Of, or belonging to, heaven; heavenly.*

οὐράνοις, οῦ, m., sing. and plur. *Heaven, the heavens.*

\*Οὐρίας, ου, m. (“Light of Jehovah”) *Ourias (or Uriah); the husband of Bathsheba; 2 Sam. xi. 3 sqq.*

οὖς, ὄτος, n. *An ear.*

ούσα, ούσι, fem. nom. sing., and masc. and neut. dat. plur. of οὐρ.

οῦ-τε, conj. [οὐ, “not”; τε, “and”] 1. *And not, nor:*—οὔτε . . . οὔτε, *neither . . . nor.*—2. (= οὐδέ) *Not even.*

οὗτος, αὗτη, τοῦτο, pron. dem. *This.*—At x. 22 inserted after several intervening words in the case and gender of preceding Subject of the verb

for the sake of emphasis; cf., also, xviii. 4.—As Subst. : a. Masc. : οὗτος, *This man*;—Plur. : *These men, these.*—b. Neut. : (a) τοῦτο, *This thing, this.*—(b) Plur.; ταῦτα, *These things.*

οὕτ-ως (before a consonant οὕτ-ω), adv. [οὕτ-ος, “this”] *In this way or manner; thus, so.*

οὐχί; see οὐ.

οὐχί, a strengthened form of οὐχ; see οὐ.

δφειλ-έτης, ἔτου, m. [δφειλ-ω, “to owe”] (“One who owes”; hence) *A debtor.*

δφειλ-ή, ἡς, f. [id.] (“An owing”; hence) *A debt.*

δφειλ-ημα, ημάτος, n. [id.] (“A thing owed”; hence) *A debt.*

δφειλόμενος, η, ον, P. pres. pass. of δφειλω:—τὸ δφειλόμενον, *that which is owed*, i. e. *the debt.*

δφειλω, (f. δφειλήσω, p. ὀφειληκα), 1. aor. δφειλα, v. a. and n. : 1. Act. : *To owe.*—2. Neut. : *To be a debtor*, i. e. to be bound to do, etc., according to one’s oath; xxiii. 16, 18.—Pass.: δφειλομαι.

δφ-θαλμός, θαλμοῦ, m. [prob. akin to root δπ, “to see”] (“The seeing thing”; hence) *An eye, whether actually or figuratively.*

δφ-ις, εως, m. *A snake, serpent* [prob. akin to Sans. *ahi*, “a snake”].

**δχλος, ου,** m. *A crowd, multitude, throng of people.*

**δψι, adv.** *Late in the day, at or towards evening;—at xxviii. 1 folld. by Gen.*

**δψ-λος, ια, ιον, adj.** [δψ-έ; see δψι] (“Pertaining to δψι; hence) *Towards the latter part of the day, drawing towards evening, late in the day or afternoon—As Subst.: δψια, ιας, f. The latter part of the day, late afternoon, early evening; viii. 16, etc.*

**δψομαι,** fut. ind. of δράω.

(πάγιδ-εύω), 1. aor. ἐ-πάγιδευσα, v. a. [πάγις, πάγιδος, “a trap, snare”] (“To take in a trap or snare”; hence) *To entrap, ensnare in conversation, etc.*

2. aor. inf. of πδσχω.

**παιδ-ἄριον, ἄριον, n. dim.** [παις, παιδ-ός, “a child”] *A little child.*

**παιδ-ιον, ιον, n. dim.** [παις, παιδ-ός, “a child”] *A little, or young, child, whether male or female.*

**παιδ-ίσκη, ίσκης, f. dim.** [id.] *A little, or young, female child; a little, or young, girl; a maiden.*

**παις, παιδός, m. (and f.)** *A child, whether boy or girl.*

**πάλω, (f. παίσω and παιήσω, p. πέπαικα),** 1. aor. έπαισα,

*St. Matt.*

v. a. *To strike, smite, inflict blows upon.*

**πάλαι, adv.** *Long ago, long since.*

**πάλαι-δς, d, δν, adj.** [πάλαι, “long ago”] (“Of, or belonging to, πάλαι”; hence) *Old.—As Subst.: παλαιά, ὥν, n. plur. Old things.*

**πάλιγ-γεν-εστα, εστας, f.** [for παλιν-γεν-εστα; fr. πάλιν, “again”; γεν, root of γίγνομαι, “to be born”] (“A being born again”; hence) *In reference to a future state: With art.: The renewal of life, i. e. the resurrection.*

**πάλιν, adv.:** 1. *Again, a second time.—2. Again, back again.*

**πάρα,** prep. gov. gen., dat., and acc. : 1. With Gen. : a. *From.—b. In inquiries: Of a person, as to information proceeding from him.—2. With Dat. : a. Near, beside.—b. With.—c. Before, among, persons.—3. With Acc. : a. Beside, by the side of, near, by.—b. Near, at [akin to Sans. pard, “away”].*

**πάρα-βαίνω, f. πάρα-βήσομαι, p. πάρα-βέβηκα, v. a.** [πάρα, “by or beyond”; βαίνω, “to go”] (“To go by or beyond”; hence) *Morally: To transgress, break, a command, etc.*

**πάραβολ-ή, ḥς, f.** [for πάραβαλ-ή; fr. πάραβάλ-λω, “to

compare"] ("A comparing"; hence) 1. *A comparison, illustration.*—2. *A parable.*

**πάρεγγείλως, ἄστα, αν,** P. 1. aor. of **πάραγγέλλω.**

**πάρ-αγγέλλω,** (f. **πάρ-αγγελῶ**, p. **πάρηγγελκα**), 1. aor. **παρ-ήγγειλα,** v. a. [**πάρ-ά**, "from"; **ἄγγέλλω**, "to convey a message"] ("To convey a message from" one; hence, "to pass the word" from soldier to soldier; hence) With Dat.: *To order, command, bid, give orders to.*

**πάρ-γίνομαι,** (f. **πάραγενήσομαι**), 2. aor. **πάρ-εγενόμην,** v. mid. [**πάρά**, "near"; **γίνομαι**, "to be"] 1. *To be near, to be at hand.*—2. *To arrive, come up.*

**πάρ-ἄγω,** (f. **πάράξω**), v. n. [**πάρ-ά**, "by"; **ἄγω**, "to lead"] ("To lead by"; hence, in reflexive or neut. force, "to lead one's self by"; hence) *To pass by or along.*

**πάραδίδοσθαι,** pres. inf. pass. of **πάραδίδωμι.**

**πάραδίδοντος,** οὐσα, ὁν, P. pres. of **πάραδίδωμι.**

**πάρ-δίδωμι,** f. **παρα-δέσσω**, p. **παρα-δέθωκα**, 1. aor. **παρέθωκα**, 2. aor. **παρ-έδων**, (plu.-perf. without augment, **παρ-δεδώκειν**), v. a [**πάρά**, "from"; **δίδωμι**, "to give"] ("To give from" one's self to another; hence) 1. *To give up, surrender, into the hands of*

*another.*—2. *To deliver up, betray.*—Pass.: **πάρ-δίδωμαι**, p. **παρα-δέθομαι**, 1. aor. **παρέδθην**, 1. f. **παρα-δεθήσομαι.**

**πάραδιθῆναι,** 1. aor. inf. pass. of **πάραδίδωμι.**

**πάραδο-σις,** σεως, f. [**παρα-δίδωμι**, "to hand down," through a verbal root **παράδο**, i. e. **παρά** and **δε**; see δίδωμι at end] ("A handing down"; hence) *A tradition.*

**πάραδοντος,** δοῦσα, δόν, P. 2. aor. of **πάραδίδωμι.**

**πάραδῷ,** 3. pers. sing. 2. aor. subj. of **πάραδίδωμι.**

**πάραδόντω,** fut. ind. of **πάραδίδωμι.**

**πάρα-θαλάσσ-τος,** ἵα, ἵον (also, -τος, ἵον), adj. [**πάρά**, "by, beside"; **θάλασσ-α**, "sea"] ("That is by, or beside, the sea"; hence) *Lying, or situate, on the sea-coast.*—N.B. The word occurs only once in the Gr. Test., viz. at iv. 18; and is there used with reference to the Sea of Galilee.

**πάρα-κάλέω-καλῶ,** f. **παρα-κάλω** and later **παρα-καλέσω**, 1. aor. **πάρ-εκάλεσα**, v. a. [**πάρά**, "to"; **καλέω**, "to call"] ("To call to" oneself; hence) 1. *To call upon, appeal to for help, etc.*—2. *To entreat, beg, beseech.*—3. *To comfort, console.*—Pass.: **πάρα-κάλ-έομαι**, -κάλοῦμαι, 1. aor. **πάρ-εκλήθην**, 1. fut. **πάρα-κληθήσομαι.**

**πάρακληθῆναι**, **πάρακληθή-**  
**σομαι**, 1. aor. inf. and 1. fut.  
ind. pass. of **πάρακλέω**.

(**πάρ-άκοντα**, f. **πάρ-άκον-**  
**σομαι**), 1. aor. **πάρ-ήκουσα**,  
v. a. [**πάρδ**, “beside”; hence,  
“amiss, wrongly”; **άκοντα**, “to  
hear”] (“To hear amiss or  
wrongly”; hence) With Gen.:  
*To neglect to hear; to pay no  
heed to, to disregard, disobey.*

**πάρ-λαμβάνω**, f. **πάρ-**  
**λήψομαι**, 2. aor. **πάρ-έλαβον**,  
v. a. [**πάρδ**, “from”; **λαμβάνω**,  
“to take”] (“To take from”  
the hands of another; hence)  
1. *To take to one’s self, as a  
wife, or with one, as a com-  
panion, witness, etc.—2. To  
receive.*—Pass.: **πάρ-λαμβ-**  
**άνομαι**, 1. fut. **πάρ-ληφθή-**  
**σομαι**.

**πάραλυτικός**, **τική**, **τικόν**,  
adj. [for **παραλυτικός**; fr.  
**παράλυσ-ις**, “palsy, paralysis”]  
 (“Pertaining to **παράλυσις**”;  
hence) *Affected with paralysis.*  
—As Subst.: **πάραλυτικός**,  
οὐ, m. *One who has paralysis;*  
*a paralytic.*

**πάρ-πορεύομαι**, v. mid.  
[**πάρα**, “past, by”; **πορεύομαι**,  
“to go”] *To go past or by;  
to pass along.*

**πάρα-πτώ-μα**, **μάτος**, n.  
[**πάρα**, “beside”; **πτώ**, a root  
of **πίπτω**, “to fall”] (“That  
which falls beside” the mark;  
hence, with reference to the  
divine requirements, “that

which misses” them; hence)  
**πάρακληθή-**  
**σομαι**, 1. aor. inf. and 1. fut.  
ind. pass. of **πάρακλέω**.

**πάρασκευή**, ḡs, f. [**παρα-**  
**σκευάζω**, “to prepare,” through  
verbal root **παρασκευ**] (“A  
preparing, preparation”; hence)  
Among the Jews: *Prepara-*  
*tion-time* or *Preparation-*  
*day*; i. e. the day on which  
preparation was made for the  
Sabbath day which followed  
it, and on which work was not  
to be done.

**πάραστήσω**, fut. ind. of  
**πάριστημι**.

**πάρα-τίθημι**, f. **πάρα-θήσω**,  
1. aor. **παρ-έθηκα**, v. a. [**πάρδ**,  
“beside”; **τίθημι**, “to put or  
place”] (“To put, or place,  
beside” a person; hence) With  
Acc. of thing and Dat. of  
person: *To lay before one;  
to put forth to one.*

**πάρα-χρήμα**, adv. [= **παρὰ**  
**τὸ χρῆμα**, “beside the thing”]  
*On the spot, forthwith, im-  
mediately, straightway.*

**πάρεδόθην**, 1. aor. ind. pass.  
of **πάρεδίδωμι**.

**πάρεδωκα**, 1. aor. ind. of  
**πάρεδίδωμι**.

**πάρεθηκα**, 1. aor. ind. of  
**πάρετίθημι**.

**πάρει**, 2. pers. sing. pres.  
ind. of **πάρειμι**.

**πάρ-ειμι**, f. **πάρ-έσομαι**, v. n.  
[**πάρ-ά**, “by, beside”; **ειμί**,

“to be”] (“To be by, or beside,” one, etc.; hence) *To be present.*

**πᾶρ-εκτός**, adv. [πᾶρά, “from”; ἔκτός, in force of “except”] With Gen.: *Except from, or for, a thing.*

**πᾶρελένσομαι**, fut. ind. of πᾶρέρχομαι.

**πᾶρελθεῖν**, 2. aor. inf. of πᾶρέρχομαι.

**πᾶρελθέτω**, 3. pers. sing. 2. aor. imperat. of πᾶρέρχομαι.

**πᾶρελθω**, 2. aor. subj. of πᾶρέρχομαι.

**πᾶρ-έρχομαι**, f. **πᾶρ-ελεύσομαι**, p. **πᾶρ-ελήλυθα**, 2. aor. **πᾶρ-ῆλθον**, v. mid. [πᾶρά, “past”; έρχομαι, “to come or go”] 1. *To come, or go, past or by a place, person, etc.*—2. *To pass away; i. e.: a. Of heaven and earth: To come to nothing, to be removed, to perish, etc.; xxiv. 35.—b. Of words, etc.: To be of no effect, to fail of accomplishment; xxiv. 35.—c. Of any portion of God’s law: To perish.—d. To be removed, or taken away; xxvi. 39.*—3. *Of a generation of men: To pass from the earth, etc.; xxiv. 34.*

**πᾶρεστηκώς**, *vīa*, *ōs*, P. perf. of πᾶρεστημι.

**πᾶρ-έχω**, f. **πᾶρ-έξω** (and **πᾶρα-σχήσω**, p. **πᾶρ-έσχηκα**), v. a. [πᾶρ-ά, “beside”; έχω, “to have or hold”] (“To have, or hold, beside” a per-

son, etc.; hence) *To cause, occasion, bring, etc.*

**πᾶρηλθον**, 2. aor. ind. of πᾶρέρχομαι.

**παρθένος**, ou, f. *A maiden, virgin.*

**πᾶρ-ίστημι**, f. **πᾶρα-στήσω**, p. **πᾶρ-έστηκα**, 1. aor. **πᾶρ-έστησα**, (2. aor. **παρ-έστηγ**), v. a. and n. [πᾶρά, “beside, before”; ίστημι, “to cause to stand;—to stand”] 1. Act.: With Acc. of nearer Object and Dat. of person: *To place some object beside, or near, one.*—2. Neut.: In perf., plu-perf., and 2. aor.: a. *To stand beside or near.*—b. In time: *To be at hand, to be near.*

**πᾶρομοι-ᾶξω**, v. n. [πᾶρδμοι-ος, “much like”] With Dat.: *To be much like, to resemble greatly.*

**πᾶρου-σία**, *σīas*, f. [for πᾶροντ-σία; fr. πᾶρών, παρόντος, “present”] *A being present, presence.*

**πᾶρ-οψ-ίς**, *īdos*, f. [πᾶρ-ά, “beside, at the side of”; ὄψ-ον, “meat”; hence, (plur.) “rich fare, dainties”] (“A thing pertaining to dainties at the side” of the table; hence, “a dainty side-dish”; hence) *A dish, or platter, on which a side-dish is served.*

**πᾶς**, **πᾶσα**, **πᾶν**, adj.: 1. Sing.: a. *All, the whole, the whole of.*—b. *Every.*—As Subst.: (a) **πᾶς**, **παντός**, m.

*Every one, each man.*—(b) *tāv, πάντος*, n. *Everything.*—2. Plur. : *All*.—As Subst. : a. *πάντες, ὄντες*, m. plur. *All men or persons, all.*—b. *πάντα, ὄντα*, n. plur. *All things.*—3. In a restricted or qualified force : *All, in the meaning of a very large number of.*—As Subst. : *πάντες, ὄντες*, m. plur. *All men; i. e. very many men.*—4. Position of *πᾶς* :—When a subst., preceded by the article, is to be strongly marked, *πᾶς* is placed either before the article or after the subst. :—*πάντας τοὺς παιδεῖς, all THE CHILDREN*, ii. 16;—*αἱ τρίχες . . . πᾶσαι, all THE HAIRS*, x. 30.

\**Πάσχα*, n. indecl. (“A passing over”; hence, “a sparing”) *The Passover*; i. e. a. The Jewish feast of seven days kept annually in commemoration of God’s deliverance of His people from Egyptian bondage.—b. The Supper at which the Jews ate the Paschal lamb.—c. The Paschal lamb itself.

*πάσχω*, (f. *πείσομαι*), p. *πέπονθα*, 2. aor. *ἐπάθον*, v. a. and n. irreg. [for *πάθ-σχω*, fr. root *πάθ-*] 1. Act. : *To suffer.*—2. Neut. : Limited by a word denoting evil: *To be in the state or case denoted by such limiting word:*—*κακῶς πάσχειν*, (*to be badly; i. e. to be ill off, to be in evil plight,*

xvii. 15 [akin to Sans. root *BĀDH*, “to press hard, torture,” etc.]

*πάταξας, ἀστα, αὐτός*, P. 1. aor. of *πάτασσεν*.

*πάταξω*, fut. ind. of *πάτασσεν*.

*πάτασσεν*, f. *πάταξω*, 1. aor. *ἐπάταξα*, v. a. *To strike, smite, wound, esp. with a deadly blow.*

*πάτηρ, τέρος τρόπος*, m. (“A protector”; also, “a nourisher”) 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ’s people [akin to Sans. *pitrī*, fr. root *PĀ*, “to protect, to nourish”; cf. Lat. *pater*].

*πατρ-ίς, ἰδος*, f. [*πατήρ, πατρ-ός*, “a father”] (“That which belongs to one’s father or fathers”; hence) *Fatherland, native country, land o. one’s birth.*

(*πάχ-ύνειν*, f. *πάχυνω*, v. a. [*πάχ-ύς*, “thick”; hence, “fat”]) (“To make fat, to fatten”; hence) Morally: 1. *To make gross or stupid.*—2. Pass. : (*πάχ-ύνομαι*, p. *πεπάχυνσμαι*), 1. aor. *ἐπάχυνθην*, *To be made, or become, gross or stupid; to wax gross.*

*πείθω*, f. *πείσω*, (p. *πέπεικα*), 1. aor. *ἐπείσα*, v. a. : 1. Act. : *To persuade.*—2. Mid.: (*πεπίσμαι*, f. *πείσομαι*), 2. p. *πέποιθα*: With *ἐπί*: *To trust, or*

*have confidence, in; to rely upon.*—3. Pass.: πείθομαι, p. πέπεισμαι, 1. aor. ἐπεισθην, 1. fut. πεισθήσομαι, *To be persuaded or convinced.*

πειν-άω -ῶ, f. πεινᾶσσω (and τεινῆσσω, p. πεπεινῆκα), 1. aor. ἐπεινᾶσσα (and ἐπεινῆσσα), v. n. [πειν-α, “hunger”] (“To have πείνα”; hence) *To feel hunger, to be hungry, whether physically or spiritually.*

πεινάντες, contr. masc. nom. plur. of P. pres. of πεινῶ.

πειρ-άω, 1. aor. ἐπειράσα, v. a. [πειρ-α, “a trial or proof”] 1. *To make trial or proof of a person.*—2. *To seek to draw into evil, to tempt to sin.*—Pass.: πειρ-άζομαι, 1. aor. ἐπειράσθην.

πειράζων, ουσα, ov, P. pres. of πειράζω:—δ πειράζων, *he who tempts, the tempter, i. e. the devil, iv. 3.*

πειρασθῆναι, 1. aor. ind. pass. of πειράζω.

πειρασ-μός, μοῦ, m. [for πειραδ-μός; fr. πειράζω (= πειράδ-σω), “to tempt”] *Temptation.*

πεισθήσομαι, 1. fut. ind. pass. of πείθω.

πέλαγος, eos ous, n. *The sea; the open expanse of the sea.*

πέμπω, f. πέμψω, (p. πέπομφα), 1. aor. ἐπεμψα, v. a. *To send.*

πέμψας, ἄσα, av, P. 1. aor. Of πέμπω.

πενθερά, ἄσ, f. *A mother-in-law* [akin to Sans. root BANDH, “to bind”; and so, literally, “she who binds”].

πενθ-άω -ῶ, (f. πενθήσω, p. πεπένθηκα), 1. aor. ἐπένθησα, v. n. [πένθ-os, “grief”] (“To have πένθος”; hence) *To grieve, mourn, sorrow.*

πενθούντες, contr. masc. nom. plur. of P. pres. of πενθέω.

πεντάκισ-χιλίοι, χιλίαι, χιλία, num. adj. plur. [πεντάκις, “five times”; χιλίοι, “a thousand”] (“Five times a thousand”; i. e.) *Five thousand.*

πέντε, num. adj. indecl. *Five* [akin to Sans. pañghān, “five”].

πεπεισμένος, η, ov, P. perf. pass. of πείθω.

πέποιθα, perf. ind. mid. of πείθω.

πέραν, adv. *Beyond; sometimes with Gen.:*—τὸ πέραν, *the further side, the country beyond;* see 1. δ, no. 6, b [lengthened fr. πέρα, and akin to Sans. para, “distant, being beyond”].

πέρ-ας, ἄτες, n. [περ-άλγω, “to bring to an end”] (“That which brings to an end”; hence) *The end or furthest part, an extreme limit or boundary.*

περάτων, gen. plur. of πέρας.



**περί**, prep. gov. gen. (dat.) and acc.: 1. With Gen.: ("Around, about"; hence) *About, concerning, respecting.*—2. With Acc.: a. Locally: *Around, about.*—b. Of time: *About, near to.*

**περί-άγει**, imperf. **περίῆγον**, v. n. [περί, "around"; ἄγει, "to lead"] ("To lead" a person, etc., "around"; hence, in reflexive force, "to lead one's self around"; hence) *To go around or about*;—in St. Matthew folld. in every instance by Acc. of place dependent on prep. in verb.

(**περί-βάλλω**), f. **περί-βάλω**, 2. aor. **περί-έβαλον**, v. a. [περί, "around"; βάλω, "to throw or cast"] 1. Act.: *To throw, or cast, something around one, etc.*—2. Mid.: (**περί-βάλλομαι**), f. **περί-βάλουμαι**, 2. aor. **περί-εβάλμην**, ("To throw around one's self"; hence) *To clothe, or array, one's self;* vi. 29; 31.—In English Version rendered as a pass. verb.

**περίθεις**, εῖσα, ἐν, P. 2. aor. of **περιτίθημι**.

**περί-λύπης**, ον, adj. [περί, in "intensive" force; λύπη, "grief"] ("Being exceedingly in grief"; i. e.) *In deep grief, very sorrowful, etc.*

**περί-πάτεις-πάτω**, f. **περί-πάτησις**, 1. aor. **περί-επάτησα**, v. n. [περί, "around"; πάτεις,

"to walk"] *To walk around, to walk about.*

**περίπατόν**, οῦσα, οῦν, contr. P. pres. of **περιπάτεις**.

**περισσευμα**, μάτος, n. [**περισσεύω**, "to be over and above"] ("That which is over and above"; hence) *Abundance.*

**περισσό-ειναι**, 1. aor. **ἐπερισσεύσα**, v. n. [**περισσό-δειναι**, "over and above"] 1. *To be over and above; to be more than enough; to remain over and above.*—2. In comparisons: *To surpass, excel, exceed;*—at v. 20 strengthened by **πλεῖον**.—3. Impers. fut. pass.: **περισσευθήσεται**: With Dat.: *There shall be superabundance to one, one shall abound or have abundance.*

**περισσεύων**, ουσα, ον, P. pres. of **περισσεύω**:—τὸ περισσεύον, *that which is, or remains, over and above.*

**περι-σύνος**, στή, σούν, adj. [περί, "beyond"] 1. Pos.: *Beyond measure, exceedingly great, exceeding, excessive.*—As Subst.: **περισσόν**, οῦ, n. *Excess, i. e. something beyond a thing in degree, etc.*—2. Comp.: *Far or much greater.* **περισσότερος**; (Sup.: **περισσότερος**).

**περισσότερον**, comp. adv. [adverbial neut. of **περισσότερος**; see **περισσός**] *More exceedingly, in a much greater degree, etc.*

**περισσότερος**, *a*, *ov*; see **περισσός**.

**περιστ-ῶς**, adv. [περισσ-ōs, “*exceeding*”] (“*After the manner of the περισσός*”; hence) *Exceedingly, excessive-ly, very much, etc.*

**περιστερά**, *ās*, f. *A dove, pigeon.*

**περί-τίθημι**, (f. περί-θήσω), 1. aor. **περί-έθηκα**, 2. aor. **περί-έθην**, v. a. [περί, “around”; τίθημι, “to put or place”] With Acc. of nearer Object and Dat. of remoter Object: 1. *To put something around, or on, a person or thing;—at xxvii. 48 supply ἀντόν (= σπόγγον) after περίθεις.*—2. With accessory notion of fastening, etc.: *To tie about, to fasten upon.*

(περί-χωρ-ος, *ov*, adj. [περί, “around”; χῶρ-ος, “a place or spot”] “*Being, or that is, etc., around or round about a place.*”—As Subst.:) **περί-χωρος**, *ov* (*supply γῆ*), f. *Neighbouring country; country in the neighbourhood of or round about a place, etc.*

**πεσών**, *oūsa, δν*, P. 2. aor. of **πέπτω**.

(πετ-εινός, *εινή, εινον*, adj. [πέτ-ομαι, “to fly”] “*Flying, able to fly, winged.*”—As Subst.:) **πετεινά**, *ān*, n. plur. (“*Flying, or winged, things*”—i.e. here, “creatures”; hence) *Birds, fowls.*

**πέτρα**, *as*, f. *A rock, whether actual or figurative.*

**Πέτρος**, *ov*, m. [πέτρος, “a piece of rock, a stone”] *Peter; the interpretation of Cephas, a name given by Christ to Simon the son of Jonas.*

**πετρ-άδης**, *ādes*, adj. [πέτρος, “a stone”] (“*Pertaining to πέτρος*; hence) *Stony.*—As Subst.: **πετράδη**, *av*, n. plur. *Stony places.*

**πεφορτισμένος**, *η, ov*, P. perf. pass. of **φορτίζω**.

**πήρα**, *as*, f. *A leathern wallet, knapsack, scrip, etc., used by travellers for carrying necessaries.*

**πῆχυς**, *ēws*, m. (“*A forearm*; hence) As a measure of length: *A cubit, i.e. the distance from the point of the elbow to the end of the little finger; about 18 inches [akin to Sans. बाहु, “the arm”].*

**πίκρ-ῶς**, adv. [πίκρ-ōs, “*bitter*”] (“*After the manner of the πικρός*; hence) *Bitterly.*

**Πιλάτος**, *ov*, m. [Gr. form of Lat. Pilatus] *Pilatus or Pilate (Pontius); a Roman Procurator of Judaea, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at*

Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act A.D. 41.

**πέμ-πλη-μι**, f. **πλήσω**, p. **πέπληκα**, 1. aor. **ἐπληῆσα**, v. a. With Acc. and Gen.: *To fill a thing with something*;—at xxvii. 48 supply **αὐτὸν** (= **τὸν σπόργον**) as Acc. after **πλήσας**.—In Pass.: With Gen. alone; xxii. 10.—Pass. (p. **πέπλη-σμαι**), 1. aor. **ἐπλήσθην**, 1. fut. **πληῆσθομαι** [lengthened fr. root **πλη-**, akin to Sans. root PRĀ, “to fill”].

**πίναξ**, **ἄκος**, m. (“A board”; hence) *A wooden dish, trencher, platter*.

**πῖ-νω**, f. **πίομαι**, p. **πέπωκα**, 2. aor. **ἐπίον**, v. a.: 1. *To drink*.—2. *To drink of or out of* [roots **πι-** and **νω-**, akin to Sans. roots PR and PA, “to drink”].

**πιπράσκω**, p. **πέπράκα**, v. a. *To sell*.—Pass.: **πιπρά-σκομαι**, p. **πέπράμαι**, 1. aor. **ἐπράθην**, (f. **πράθησομαι**);—at xxvi. 9 with Gen. of price.

**πίπτω**, f. **πεσοῦμαι**, p. **πέ-πτωκα**, 2. aor. **ἐπεσον**, v. n. *To fall* [reduplicated fr. root **πετ-**, akin to Sans. PAT, “to fly”; also “to fall down”].

**πιστ-έύω**, f. **πιστεύω**, p. **πεπιστευκα**, 1. aor. **ἐπιστευσα**, v. n. [**πιστ-ις**, “belief”] (“To have **πίστις**”; hence) 1. *To believe or credit*.—2. *To believe, have faith*.—3. With Dat. of person: *To believe, etc., a person*. **πίσ-τις**, **τέως**, f. [for **πιθ-τις**; fr. **πιθ-**, root of **πειθω**, “to persuade”; Pass., “to be persuaded, to believe or trust”] (“*A believing or trusting*; hence) *Belief, trust, faith*.

**πισ-τός**, **τή**, **τόν**, adj. [for **πιθ-τός**; fr. **πιθ-**, root of **πειθω**, “to persuade”; Pass., “to be persuaded; to believe or trust”] *Faithful, trusty*.

**πλάν-άω** -**ώ**, f. **πλανήσω**, 1. aor. **ἐπλάνησα**, v. a. [**πλάνος**, “a leading astray”] *To lead astray, to deceive, etc.*

**πλάν-η**, **ης**, f. (“*A wandering or a straying*”; hence) *Error, etc.*

**πλάν-ος**, **ον**, adj. [**πλάν-ω**, “to lead astray”] *Leading astray, misleading*.—As Subst.: **πλάνος**, **ον**, m. *A deceiver, impostor*.

**πλάτεῖα**, **ας**, f. [fem. of adj. **πλατύς**, “broad,” used as a Subst.] *A broad road or way, as opposed to **ῥύμη**, a street*; see **ῥύμη**.

**πλάτ-ύνειν**, (f. πλάτυνω), v. a. [πλατ-ύς, "wide, broad"] *To make something wide or broad.*

**πλάτ-ύς**, εῖα, ὁ, adj. *Wide, broad* [akin to Sans. *prith-u*, "great"; fr. Sans. root *PRATH*, "to be extended"].

1. **πλεῖον**, nom. and acc. neut. sing. of πλείων.

2. **πλεῖον**, comp. adv. [adverbial neut. of πλείων, "more"] Of degree: *More, in a greater or higher degree.*

**πλεῖστος**, η, ον; see πολύς.

**πλείων** (**πλέων**), ον; see πολύς.

(**πλέκ-ω**, f. πλέξω, p. πέπλεχα and πέπλοχα), 1. aor. *ἐπλέξα*, v. a. *To plait, make by plaiting* [akin to Sans. root *PRICH*, "to mix, to unite"].

**πλέξας**, ἄσα, αν, P. 1. aor. of πλέκω.

**πληθυνθήσομαι**, 1. fut. ind. pass. of πληθῦνω.

(**πληθ-ύνω**), v. a. [πλήθ-ω, "to fill"] 1. *To fill, make full.* — 2. Pass.: 1. aor. *ἐπληθύνθην*, ("To be made full"; hence) Of iniquity: *To become, or wax, great; to be excessive.*

**πλήν**, adv.: 1. *Except.* — 2. *But, but however.*

**πληρ-όω** -ώ, f. **πληρώσω**, p. **πεπληρώκα**, 1. aor. *ἐπληρώσα*, v. a. [πλήρ-ης, "full"] ("To make" a thing, etc., "πλήρης"; hence) 1. *To fill.* — 2.

**Το γειτνί, accomplish.** — Pass.: **πληρ-όμαι** -ούμαι, p. **πεπληρώμαι**, 1. aor. *ἐπληρώθην*, 1. fut. **πληρωθήσομαι**.

**πλήρω-μα**, μάτος, n. [lengthened fr. πλήρο-μα; fr. πληρό-ω, "to fill"] ("That which fills"; hence) *A piece of cloth, etc., for filling up a hole or rent in a garment.*

**πλησίον**, adv. [adverbial neut. of πλησίος, "near"] 1. *Near, nigh.* — 2. With art. prefixed: *A neighbour*; see 1. δ, no. 6, b.

**πλοῖον**, ον, n. [i.e. πλόδ-ιον, for πλέ-ιον; fr. πλέ-ω, "to swim or float"] ("The swimming, or floating, thing"; hence) *A vessel, ship, etc.*

**πλού-σίος**, σία, σίον, adj. [for πλούτ-σίος; fr. πλούτ-ος, "wealth"] ("Pertaining to πλούτος"; hence) *Having, or possessing, wealth; wealthy, rich.* — As Subst.: **πλούσιος**, ον, m. *A wealthy or rich man.*

**πλοῦ-τος**, τον, m. [πλον, a lengthened form of πλε = πλη, root of πίμ-πλη-μι, "to fill"] ("That which fills or makes full"; hence) *Wealth, riches.*

**πνεῦ-μα**, μάτος, n. [πνευ, lengthened form of πνε, root of πνέω, "to blow or breathe"] ("That which blows or breathes"; hence) 1. *Wind, air.* — 2. *Spirit, disposition.* — 3. *A spirit, spiritual being.* —



4. With or without the art., and also sometimes with *δύον*: *The Spirit, the Holy Spirit.*—5. A person's *spirit*, or *soul*.

*πνέω*, (f. *πνεύσματι*, *πνευ-*  
*σμάτι*, and in late poets  
*πνεύσις*, p. *πένενεκα*), 1. aor.  
*πνευσα*, v. n. Of the wind: *To blow.*

*πνίγω*, (f. *πνίξω* and *πνίξο-*  
*μαι*, 1. aor. *πνιγξα*), v. a. *To*  
*choke, throttle, etc.*

*πόθεν*, adv. *Whence* [akin to Sans. pron. *ka*, "who, which"; cf. Ionic form *κόθεν*].

*ποιέω* -*ω*, f. *ποιήσω*, p.  
*πεποίηκα*, 1. aor. *πεποίησα*, v. a.  
and n.: 1. Act.: a.: (a) *To make* in the fullest acceptation of the term.—(b) With second Acc.: *To make* an object that which is denoted by the second Acc.; v. 36; iv. 19, etc.—(c) With Objective clause: *To make, cause, bring about, effect* that something take place, etc.; v. 32.—b. Of a tree, seed, etc., or figuratively of persons: *To bear, produce, bring forth, fruit, etc.*—c.: (a) *To do, perform.*—(b) With Acc. of thing and Acc. of person: *To do something to one*; xxvii. 22.—(c) Without nearer Object: *To do, act, etc.*—2. Mid.: *ποιήμαι* -*οῦμαι*, (f. *ποιήσομαι*), 1. aor. *πεποιη-*  
*σμην*, *To make for one's self, etc.*—3. Neut.: *To do or act*

in any way; i. 24, etc.:—  
*καλῶς ποιεῖν τινι*, *to do good to one, to benefit one*; v. 44.

*ποικ-ίλος*, *ἴλη*, *ἴλος*, adj. ("Many-coloured, mottled, dappled"; hence, "changing colour"; hence) *Of various sorts or kinds; various, different* [akin to Sans. root *PI*ç, "to adorn"; and so, literally, "adorned"].

*ποιμάνω*, f. *ποιμάνω*, 1. aor.  
*ἐποιμάνα*, v. a. [akin to *ποιμήν*, "a shepherd"] *To herd, tend, sheep, etc.; to feed, whether actually or figuratively.*

*ποιμήν*, *έρος*, m. *A shepherd*;—at xxvi. 31 figuratively of Christ [akin to Sans. root *PA*, "to nourish; to protect"; and so, literally, "a nourisher; a protector"].

*ποιμηνη*, *ης*, f. [akin to *ποιμήν*] *A flock of sheep, whether actual or figurative.*

*ποῖος*, a, or, adj.: 1. *Of what sort or kind, what kind of, etc.*—2. *What, which.*

*πόλ-εμος*, *έμου*, m. [prob. for *πάλ-εμος*; fr. *πάλ*, root of *πάλ-λω*, "to brandish, hurl," etc.] ("A brandishing or hurling" of weapons; hence) *War.*

*πόλ-ις*, *εως*, f.: 1. *A city*: —ἡ ἁγία πόλις, *the holy city*, i. e. Jerusalem, iv. 5, etc.—2. *THE City*; i. e. Jerusalem; v. 35, etc. [akin to Sans. *pur-a*, "a town or city"].

*πολλ-άκις*, adv. [πολύς,

**πολλ-οῦ**, “much”; plur. “many”] *Many times, often-times, frequently.*

**πολύλογ-ία**, *iās*, f. [πολύλογος, “much-talking”] (“The quality of the πολύλογος”; hence) *Much talking or speaking.*

**πολύς**, πολλή, πολύ, adj.: 1. Pos.: a. Of number or quantity: (a) Sing.: *Much, large, great.*—(b) Plur.: *Many*;—at iii. 7 with Gen. of “thing distributed.”—As Subst.: (a) **πολλοί**, *ōv*, m. plur.: *Many persons, many.*—(b) **πολλά**, *ōv*, n. plur. *Many things.*—b. Of degree, etc.: *Much, great.*—Adverbial neut. sing.: **πολύ**, *Much, greatly; highly.*—As adverbial dat. of measure with comp. words: **πολλῷ**, *By much, by far, etc.*;—**πολλῷ μᾶλλον**, *more by far*; i. e. *far or much more*, vi. 30.—As Gen. of price: **πολλοῦ**, *For much, for a great sum*; xxvi. 9.—c. Of time: *Much, long; xxv. 19.*—Adverbial neut. plur.: **πολλά**, *Many times, much, often, frequently;* ix. 14.—2. Comp.: **πλέιστος** (*πλέων*), *ov*, *More.*—As Subst.: a. Sing.: **πλεῖον**, *ovos*, n. *More.*—b. Plur.: *More things.*—3. Sup.: **πλεῖστος**, *η, ov*: a. Sing.: *Very great, very large.*—b. Plur.: *Most, most numerous.*

**πολ-υ-τιμ-ος**, *ov*, adj. [πολ-

*τιμ*-οῦ, “much”; (v) connecting vowel; **τιμή**, “value”] *Of much, or high, value; very valuable or costly; of great, or high, price.*

**πονηρ-ία**, *iās*, f. [πονηρ-οῦ, “wicked”] (“The quality or condition of the πονηρός”; hence) *Wickedness.*

**πονηρ-ός**, *ρd*, *ρόν*, adj. [lengthened fr. πονέ-ρος; fr. πονέ-ω, in force of “to feel, or suffer, pain”] (“Feeling, or suffering, pain”; hence, “painful”; hence, “in sorry plight, bad”; hence) Morally: *Bad, evil, wicked.*—As Subst.: a. **πονηρός**, *οῦ*, m.: With art. prefixed: *The wicked one*, i. e. Satan.—b. **πονηρόν**, *οῦ*, n.: With art. prefixed: (“That which is wicked”; i. e.) *Wickedness, evil in the abstract.*—N.B. The expression ἐκ τοῦ πονηροῦ, vi. 13, is variously assigned to the two foregoing meanings. ~~εἰδ~~ Comp.: **πονηρ-ότερος**; (Sup.: **πονηρ-ότατος**.)

**Πόντος**, *ov*, m.; see *Πιλάτος*.

(πορ-εύω, f. πορεύσω, 1. aor. **ἐπόρευσα**, v. a. [**πόρος**, “a way,” etc.; also, “a going,” etc.] 1. Act.: “To make, or cause, to go.”—2. Mid.:) **πορεύομαι**, f. πορεύσομαι, (1. aor. **ἐπόρευσάμην**), 2. aor. pass. in mid. force, **ἐπόρεύθην**, (“To make one’s self to go”; i. e.) *To go, proceed, etc.*

**πορνεῖα** (trisyll.), *las*, f. [πορνεῖω, “to fornicate”] *A fornicating, fornication.*

**πόρνη**, *vn̄s*, f. [prob. for πέρνη; fr. πέρνημι, “to sell”] (“A female sold”; hence) *A harlot*, inasmuch as in Greece females of this class were mostly female slaves who were sold for immoral purposes.

**πόρφω**, adv. [another form of πόσ-σω; fr. πόσ, “before”] (“Forwards”; hence) *Afar, far off, far away, at a distance*, whether actually or figuratively.

**ποσ-άκις**, adv. [πόσ-ος, “how many”] (“After the manner of the πόσος”; hence) *How many times, how often.*

**πόσ-ος**, *η, ov*, adj. *How much?*—Plur. : *How many.*—As adverbial dat. of measure with comp. words : *πόσῳ*, *By how much*; vii. 11, etc.—As Subst. : **πόσα**, *ov*, n. plur. *How many things*; xxvii. 13 [akin to Sans. *kas*, “who?” cf. Ionic and Aeolic κόσ-ος].

**ποτ-άμος**, *amoū*, m. [ποτ-ός, “drink”] (“That which pertains to drink”; hence) *A river*, as being drinkable water.

**ποτάνος**, *ti, óv*, adj. *Of what sort or kind.*

1. **πότε**, interrog. particle. *At what time? when?*—**ἕως πότε**, *until when?* i. e. *for how long a time, how long?* [akin

to Sans. *ka-s*, “who?” cf. Ionic form κότε].

2. **πότε**, enclitic particle. *At some time* [id.].

**ποτήριον**, *ov*; see **ποτήριος**.

(**ποτήριος**, *ia, ἵον*, adj. [ποτήριος, “a drinker”; hence, “a drinking-cup”] “Pertaining to a ποτήριος”—As Subst.:) **ποτήριον**, *ov*, n. : 1. *A drinking-cup*; xxiii. 25, etc.—2. *The cup, or wine-cup, at the Last Supper*; xxvi. 27.—3. *The cup presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him*:—τὸ ποτήριον τοῦτο, *this cup*; i. e. *this condition of trial and agony now appointed for me*, xxvi. 39; 42.

**ποτ-ίζω**, (f. ποτίσσω and ποτίω), p. πεποτίκα, l. aor. ἐπότισα, v. a. [πότ-ος, “drink”] 1. *To give to drink.*—2. With Acc. of thing and Acc. of person : *To give something to one to drink*; x. 42.

**ποῦ**, adv. : 1. In direct questions: *Where? in what place?* ii. 2, etc.—2. In indirect questions: *Where, in what place?* ii. 4, etc. [fr. same root as πότε; cf. πότε].

**πούς**, **ποδ-ός**, m. (“The going thing”; hence) *A foot*, [for πόδ-ος; akin to Sans. *pād*, or *pad*, “a foot,” fr. root *PAD*,

"to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*.]

**πρᾶγ-μα**, *μάτιος*, n. [πρᾶγη, root of πράσσω, "to do"] 1. *That which is done; a deed, act, etc.*—2. *A thing; a matter, an affair.*

**πρᾶσις**, contr. masc. nom. plur. of πρᾶς.

**πραιτάριον**, *ou*, n. [Gr. form of Lat. *praetorium*] *The praetorium; i. e. the official residence of a Roman Praetor, or Governor, in his province.*

**πρᾶξις**, *eis*, f. [for πρᾶγ-σις; fr. πρᾶγη, root of πράσσω, in force of "to do"] ("A doing"; hence) *Action, act, deed.*

**πρᾶος**, *ov*, adj. Of persons: *Mild, gentle, meek.*

**πρᾶθε**, *eīa, t̄*, adj. = πρᾶος.

**πρέπω**, (f. πρέψω, 1. aor. ξπρεψα), v. n. *To be becoming or becoming; to be suitable, proper, etc.*

**πρέπων**, *ουσα*, *ov*, P. pres. of πρέπω;—at iii. 15 πρέπον is predicated of the clause πληρῶσαι πᾶσαν δικαιοσύνην.

**πρεσβύτερ-ος**, *ou*, m. [πρεσβύτερ-ος, "older"; comp. adj. formed from πρέσβυς, "an old man"] *An elder.—Plur.: The Elders*, i. e. the Seniors or Senators, who were members of the Sanhedrim; mostly in connexion with ἀρχιερεῖς and γραμματεῖς, and preceded by the art.

**πρίν**, adv.: 1. *Before.—2.*

With or without ή: *Before that.*

**πρό**, prep. gov. gen. *Before.*

**προ-ἄγω**, f. προ-δέξω, p. προ-ήχα, 2. aor. προ-ήγαγον, v. n. and a. [πρό, "before"; ἄγειν, (neut. or reflexive), "to go"] *To go before.*

(προ-βαίνω, f. προ-βήσομαι), p. προ-βέβηκα, 2. aor. προ-βήην, v. n. [πρό, "forwards"; βαίνω, "to go"] *To go forwards from a place; to advance.*

**πρό-βα-τον**, *τον* (mostly plur.), n. [πρό, "forwards"; βα, root of βαίνω, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep, whether actual or figurative.*

(προ-βίβάζω, f. προ-βίβάσω and προ-βίβω), 1. aor. προ-βίβάσα, v. n. [πρό, "forwards"; βιβάζω, "to make to go"] ("To make to go forwards; to lead forwards or on"; hence) *To induce, instigate, etc.—Pass.: 1. aor. προ-βίβάσθην.*

**προβίβασθείς**, *eīsa, év*, P. 1. aor. pass. of προβίβάζω.

**προ-εἰπον**, (f. προείρεω and προειρώ), p. προείρηκα, v. n. [πρό, "before" in time; εἰπον, "I said";—root ἐπ, "to say"] *Second aor. without pres., the other tenses*

being used as its fut. and perf.: With Dat. of person:

*To say, or tell, before or beforehand to one; to foretell one.*

**προείρηκα**, perf. ind. of **προείπον**.

**προελθών**, οῦσα, ὁν, P. 2. aor. of **προέρχομαι**.

**προ-έρχομαι**, f. **προ-ελεύσομαι**, (p. **προ-ελήλυθα** and **προ-ήλυθα**), 2. aor. **προ-ήλθον** [**πρό**, "forwards"; **έρχομαι**, "to come or go"] *To come, or go, forwards.*

**προέφθάσα**, 1. aor. ind. of **προφθάω**.

**πρό-θε-σεως**, σεως, f. [**πρό**, "forth, before"; **θε**, a root of **τί-θη-μι**, "to put or place"] *A putting, or placing, forth or before one*:—*οἱ ἄρποι τῆς προθέσεως*, *the loaves of the setting before God*; in the English Version translated *shew-bread*. These loaves, which were twelve in number, to corresponds to the twelve tribes of Israel, were made of fine flour, containing each of them "two tenth deals." They were sprinkled with frankincense, and placed in two rows on "the pure table" in the Holy Place, as an offering set before God. Each Sabbath twelve fresh loaves were made and put on the table; and those that were removed the priests alone were allowed, by

the Law, to eat; cf. Levit. xxiv. 6.

**πρό-θυμ-ος**, ον, adj. [**πρό**, "forward"; **θυμ-ός**, "mind"] [*"Having the mind forward"; hence) Ready, willing.*

**πρός**, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to*.—2. With Acc.: a. Locally: (a) *To, towards, unto*.—(b) *At, about, near, over against*.—(c) *With*; xiii. 56:—**πρὸς σέ**, *with thee, i. e. at thy house*, xxvi. 18.—b. Of persons: (a) In conversation, etc.: *Among, with*.—(b) Mentally: *To one's self, i. e. in, within, one's self*.—c. Of union: *To, unto*.—d. Of putting questions, etc.: To put questions *to*, to question *with*.—e. Of speaking: *To, unto*.—f. In the expression **τι πρὸς ἡμᾶς**, etc.: *Unto*; xxvii. 4.—g. *With reference to, on account of, for*; xix. 8.—h. Folld. by Acc. neut. sing. of the definite art., and an Inf. = Lat. *ad* with Gerund in dum or a Gerundive: *For the purpose of doing, etc.; in order to do, etc.*; v. 28; vi. 1, etc.

**προσ-δοκάω** —**δοκῶ**, (f. **προσ-δοκήσω**), v. a. and n. [**πρός**, in "strengthening" force; obsol. **δοκάω**, "to expect";—or to be divided **προσ-****δοκ-δῶ**; for **προσ-δεκ-δῶ**; fr. **πρός**, in "strengthening"

force; δέχ-ομαι, Ionic δέκ-ομαι, in force of “to expect, await”] 1. Act.: *To expect, await, wait for.*—2. Neut.: *To be in expectation, to expect.*

**προσελθών**, οὐσα, ὄν, P. 2. aor. of *προσέρχομαι*.

**προσ-έρχομαι**, (f. *προσέλευσομαι*), p. *προσ-ελήλυθα*, 2. aor. *προσ-ηλθον*, v. mid. [*πρός*, “to”; ἔρχομαι, “to come”] 1. With Dat.: *To come to or near to; to come up to, approach.*—2. Alone: *To come up, draw near, etc.*

**πρόσευξαι**, 2. pers. sing. 1. aor. imperat. of *προσεύχομαι*; vi. 6.

**προσευχ-ῆ**, ἡs, f. [*προσεύχομαι*, “to pray to”] (“A praying to” God; hence) *Prayer, supplication*:—*οἶκος προσευχῆς*, *house of prayer*, a distinctive appellation for the Temple, xxi. 13; cf. Isa. lvi. 7.

**προσ-εύχομαι**, imperf. *προσ-ηυχόμην*, f. *προσ-εύξομαι*, 1. aor. *προσ-ηυξάμην*, v. mid. [*πρός*, “to”; εύχομαι, “to pray”] (“To pray to” God; hence) Without nearer Object: *To offer up prayers, to pray.*

**προσ-έχω**, (f. *προσ-έξω*), p. *προσ-έσχηκα*, v.a. and n. [*πρός*, “to”; ἔχω, “to hold”] 1. Act.: With *νοῦν* (expressed or) to be supplied: “To hold the mind to or towards”;

hence) With Inf.: *To take heed to do, etc.*—2. Neut.: Without *νοῦν* and in reflexive force: (“To take heed to one’s self,” etc.; hence) With ἀπό: *To beware of.*

**προσῆλθον**, 2. aor. ind. of *προσέρχομαι*.

**προσ-ήλυτ-ος**, ον, m. [for *προσ-ήλυθ-ος*; fr. *πρός*, “to”; ἐλυθ, root of ἤλυθ-ον, ἤληλυθ-α, ἤλυθ-α, ἐλεύ-σομαι, the 2. aor., perf., 1. aor., and fut. of ἔρχομαι, “to come”] (“One coming to” (the Jewish) religion; hence) *A convert, proselyte.*

**προσήνεγκα**, 1. aor. ind. of *προσφέρω*.

**προσηνέχθην**, 1. aor. ind. pass. of *προσφέρω*.

**προσηνέξμην**, 1. aor. ind. of *προσεύχομαι*.

**προσθεῖναι**, 2. aor. inf. of *προστίθημι*.

**πρόσ-καιρ-ος**, ον, adj. [*πρός*, “at or for”; *καιρ-ός*, “a season”] *For a season only; enduring only for a time.*

(*προσ-κάλέω-κάλω*, f. *προσκαλέσω*, v. a. [*πρός*, “to”; καλέω, “to call”]) “To call” a person “to” one’s self.—Mid.:) **προσ-καλέομαι** -καλοῦμαι, 1. aor. *προσ-εκαλεσάμην*, perf. pass. in mid. force, *προσ-κέκλημαι*, *To call to one’s self, etc.*

(*προσ-κολλάω-κολλῶ*, v.a.

[*πρός*, "to"; *κολλάω*, "to glue"] "To glue to or on to."

—Pass. : *προσ-κολλάμαι-κολλώμαι*, f. *προσ-κολληθήσομαι*, 1. aor. *προσ-εκολλήθην*, ("To be glued to or on to"; hence) With Dat. : *To be united, or joined, to or on to.*

*προσκολληθήσομαι*, 1. fut. pass. ind. of *προσκολλάω*.

*προσ-κόπτω*, (f. *προσ-κόψω*), 1. aor. *προσ-έκοψα*, v. a. and n. [*πρός*, "at or against"; *κόπτω*, "to beat or strike"] 1. Act.: Of the foot as Object: Foll'd. by *πρός* and Acc.: *To strike, beat, dash the foot against*; iv. 6.—2. Neut.: With Dat. dependent on *πρός*: Of the wind as Subject: *To beat, or dash, against*; vii. 27.

(*προσ-κύλλω*), 1. aor. *προσ-εκύλλισα*, v. a. [*πρός*, "to"; *κύλλω*, "to roll"] *To roll to or up to.*

*προσ-κυνέω-κυνῶ*, f. *προσ-κυνήσω*, 1. aor. *προσ-εκύνησα*, v. n. and a. [*πρός*, "to or towards"; *κυνέω*, "to kiss"] ("To kiss—the hand—to or towards" one as a mark of respect or homage; hence) 1. Neut.: With Dat.: a. *To pay homage to, to do obeisance to*.—b. *To fall down before, to prostrate one's self before*, as do the Orientals to this day before a superior.

*St. Matt.*

—c. Either alone or with Dat.: *To worship*.—2. Act.: *To worship*; iv. 10.

*προσλαβόμενος*, η, ον, P. 2. aor. mid. of *προσλαμβάνω*.

(*προσ-λαμβάνω*, f. *προσ-ληψόμαι*), 2. aor. *προσέλαβον*, v. a. [*πρός*, "to"; *λαμβάνω*, "to take"] *To take to one*.—

Mid.: *προσ-λαμβάνομαι*, 2. aor. *προσελάβόμην*, *To take to one's own self*;—at xvi. 22 the word is variously considered as meaning: a. *To take hold of*.—b. *To take aside* for the purpose of privately speaking to one.

*προσ-μένω*, 1. aor. *προσ-έμεινα*, v. n. [*πρός*, "near"; *μένω*, "to remain"] ("To remain near"; hence) With Dat. of person: *To continue with one*;—at xv. 32 foll'd., also, by Acc. of "Duration of time."

*προσ-πίπτω*, (f. *προσ-πεσόμαι*), 2. aor. *προσ-έπεσον*, v. n. [*πρός*, "upon, against"; *πίπτω*, "to fall"] With Dat.: *To fall upon or against; to dash against.*

(*προσ-τάσσω*), 1. aor. *προσ-έταξα*, v. a. and n. [*πρός*, "at"; *τάσσω*, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) *To enjoin, command, order.*

*προστεθίσομαι*, 1. f. ind. pass. of *προστίθημι*.

(προσ-τίθημι, f. προσ-θή-σω), 1. aor. προσ-έθηκα, 2. aor. προσ-έθην, v. a. [πρός, "in addition"; τίθημι, "to put or place"] ("To put or place in addition"; hence) With Dat. of person: *To add to*.—Pass.: (προσ-τίθεμαι), 1. aor. προσ-τέθην, 1. f. προσ-τεθήσομαι.

προσ-φέρω, (f. προσ-οίσω), p. προσ-ενήνοχα, 1. aor. προσ-ήνεγκα, 2. aor. προσ-ήνεγκον, v. a. [πρός, "to"; φέρω, "to bear, carry, bring"] *To bear, carry, or bring to one; to bring*.—Pass.: προσ-φέρομαι, 1. aor. προσ-ηνέχθην;—at xix. 18 προσηνέχθη (sing.) has for its Subject the neut. nom. plur. παιδία.

πρόσ-επ-ον, ου, n. [for πρόσ-οπ-ον; fr. πρός, "towards"; root δπ (whence δψομαι = δπ-σομαι, used as fut. of δράω), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*.—2. *Outward condition or circumstances*.—3. Of the sky: *Face, aspect, appearance*; xvi. 3.—4. *Face for person*:—πρὸ προσώπου σου, before thy face; i. e., before thee, xi. 10.

πρόφα-σις, σεως, f. [prob. for πρόφαν-σις; fr. προφαίνω, "to show forth," through πρό, and φαν, root of φαίνω] ("A shining forth," as an ostensible cause or reason; hence, in a bad sense) *A*

*protext, pretence, simulation*.—N.B. Sometimes this word is assigned to πρό, "beforehand"; and φα, a root of φημι, "to speak"; in this case it must be divided πρό-φα-σις, and means, according to its origin, "a speaking beforehand."

προφῆτε-ία (quadrисyll.), *ias*, f. [προφῆτε-ών (quadrисyll.), "to prophesy"] ("A prophesying"; hence) *A prophecy*; xiii. 14.

προφῆτ-εύω, f. προφῆτεύω, 1. aor. προεφήτευσα and ἐπροφῆτευσα, v. n. [προφῆτης, "a prophet"] ("To be a prophet"; hence) *To prophesy*; i. e., a. To speak, or teach, under the inspiration of the Holy Spirit.—b. To foretell, predict.

προ-φή-της, τον, m. [πρό, "for"; φη, root of φη-μι, "to speak"] ("One who speaks for God; hence) *A prophet*; i. e., a. An inspired teacher or preacher.—b. One who foretells, or predicts, future events.

(προ-φθάνω, f. προ-φθάσω and προ-φθήσομαι), 1. aor. προ-έφθάσα, v. a. [πρό, "before" in time; φθάνω, "to be beforehand with"] *To be beforehand with, to anticipate*, a person in speaking, etc.—N.B. In Gr. Test. only at xvii. 25.

**πρωτ̄**, adv. [akin to **πρό**, “before”] *Early in the morning, at dawn or day-break.*

**πρωτ̄α**, as, f. [fem. of **πρωτ̄ος**, “early, at early morn,” used as Subst.] *Early hour, time of early morn, early morning:* —**πρωτας γενομένης**, Gen. Abs., xxvii. 1; —at xxi. 18 **πρωτας** is Gen. of time.

**πρωτ-ο-καθέδρ-λα**, *λα*, f. [**πρωτ-ος**, “first”; (o) connecting vowel; **καθέδρ-α**, “a seat”] (“That which appertains to a first seat”; hence) *The highest position, the foremost place, the seat or post of honour—in an abstract notion, not the seat on which one sits.*

**πρωτ-ο-κλιστ̄α**, *κλισίας*, f. [**πρωτ-ος**, “first” in rank or dignity; (o) connecting vowel; **κλισία**, “a couch” used at meals, etc.] (“The first couch”; i. e.) *The upper couch at an entertainment.*—At ordinary entertainments a couch was placed on each of three sides of a table, the remaining or lower side being left open to allow of the attendants placing and removing the dishes. The couch placed at the top was considered the place of honour, and hence the Pharisees especially desired to have it allotted to them.

**πρώτον**, adv. [adverbial neut. of **πρώτος**, “first”] *In the first place, first of all, first.*

**πρώτος**, η, ov, sup. adj. [contracted fr. **πρό-άτος**, syncopated fr. **πρό-τάτος**; fr. **πρό**, “before,” with superlative suffix **τάτος**] (“Most before,” in place, rank, time, etc.; hence) *First in fullest meaning of the word.*—As Subst.: a. **πρώτος**, *ων*, m. plur. *First, or principal, men.*—b. **πρώτα**, *ων*, n. plur.: With art.: *The first circumstances, i. e. the first state or condition;* xii. 45.

**πρωτ-ό-τοκ-ος**, *ον*, adj. [for **πρωτ-ό-τεκ-ος**; fr. **πρωτ-ος**, “first”; (o) connecting vowel; **τεκ**, root of **τίκτω**, “to beget”] *First-begotten.*

**πτερύγ-λον**, *λον*, n. dim. [**πτέρυξ**, **πτέρυγ-ος**; see **πτέρυξ**, no. 2] (“A small **πτέρυξ**"; hence) *A pointed roof or peak of a building;—or, according to others, a turret, battlement, pinnacle.*

**πτέρ-υξ**, *υξος*, f. [**πτερ-ον**, “a feather”] (“A thing pertaining to **πτερόν**”; hence) 1. *A wing.*—2. *A point of a building.*

**πτύ-ον**, *ον*, n. [**πτύω**, “to spit out”; hence, of the sea, “to disgorge, to cast forth or out”] (“That which casts forth or out,” after the manner of the sea; hence) *A winnowing-shovel, winnowing-fan, with which corn, after threshing, was thrown towards the wind*

to free it from the chaff; see λικμάω.

**πτῶ-σις**, σεωτ, f. [πτῶ, a root of πίπτω, "to fall"] *A falling, fall.*

**πτωχός**, ἡ, ὁν, adj. [for πτωκ-ός; fr. πτώσ-σω (=πτώκ-σω), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: **πτωχοῖ**, ὁν, m. plur.: With art.: *The poor*.

**πύλ-η**, ης, f. *A gate*, whether actual or figurative.

**πυλ-ών**, ὁνος, m. [πύλ-η, "a gate"] ("That which has a πύλη"; hence) *A gateway, gate-tower*, which was often separated from the house.

**πυ(v)θ-άνομαι**, f. πενσομαι, p. πέπυσμαι, 2. aor. ἐπυθόμην, v. mid. irreg. *To ask, inquire* [root πυθ, akin to Sans. root BUDH, "to understand"].

**πῦρ**, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc.; used both in a literal and figurative meaning [akin to Sans. root पू, "to purify"].

**πυρ-γος**, γου, m. *A tower* [prob. fr. same source as πόλις; see πόλις].

**πῦρέσ-σω**, (f. πῦρέξω, p. πεπύρεχα), v. n. [for πυρέττω; fr. πύρετ-ός, q. v.] *To be in, or have, a fever.*

**πυρ-ετός**, ετοῦ, m. [πῦρ, πυρ-ός, "fire"; hence, "fever heat"] ("That which pertains to πῦρ"; hence) *A fever*.

**πυρφ-ᾶλω**, v. n. [πυρφ-ός, "flame-coloured"] *Of the sky: To be flame-coloured; to be fiery-red or fiery.*

**πωλέω -ώ**, (f. πωλήσω), 1. aor. ἐπωλησα, v. a. *To sell.*

**πῶλος**, ον, m. *A foal, a colt.*

**πῶς**, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who ?" see πότε].

**\*Ραββί**, m. indecl. ("My most excellent one") *Rabbi*, i. e. *Master*; a term of respect.

**ῥάβδος**, ον, f. *A rod or staff.*

**\*ῥακά**, n. indecl. ("Vile, or worthless, one"; or "one spit upon") *Raca*; a term of abuse among the Jews.

**ῥάκ-ος**, εος ονος, n. *A cutting of cloth; i. e. a small piece of cloth, etc., cut off from a large piece or roll* [akin to Sans. root व्राच्छ, "to cut"].

**\*Ῥαμά**, f. indecl. ("A height") *Rama*; a city of the tribe of Benjamin, in the vicinity of Bethlehem and Jerusalem.

(ῥάπ-ίζω), f. ράπτισω, 1. aor. ἐρῆπτίσα, v. a. [for ράπιδ-σω; fr. ράπις, ράπιδ-ος, "a rod"]

1. *To beat, or strike, with a rod.*—2. *To smite, or strike, on the face;*—at xxvi. 67 without nearer Object.

\***ῥάφ-ίς, ἴδος,** f. [ῥαφ, a root of ῥάπ-τω, “to sew”] (“That which sews”; hence) *A needle:*

\***Ῥαχάβ,** f. indecl. (“Capaciousness”) *Rachab, or Rahab*; a woman of Jericho who concealed the spies sent by Joshua to spy out the land, when the king of Jericho endeavoured to seize them; see Joshua ii.; and vi. 22—25. After settling among the Israelites she married Salmon, and thus became an ancestress of David, and so of both the Virgin Mary and her husband Joseph.

\***Ῥαχήλ,** f. indecl. (“Ewe” or “Sheep”) *Rachel*; the younger daughter of Laban, and wife of Jacob, who died as Jacob was “in the way to Ephrath, which is Bethlehem”; see Gen. xxix. 18 *sqq.*; xxxv. 19.

**ῥήγ-νῦμι** (and **ῥήσσω**), f. **ῥήξω**, 1. aor. **ἔρρηξα**, v. a. *To break, burst, split, etc.*—Pass.: **ῥήγ-νύμαι**, (p. **ἔρρηγμαι**, 1. aor. **ἔρρήχθην**, 2. fut. **ῥάγησομαι**) [root **ῥηγ**; akin to Sans. root **BHANJ**, “to split, tear”].

**ῥῆ-μα, μάτος,** n. [root **ῥη**, a lengthened form of root **ῥε**, whence **ῥέω** = **ἔρω**, “to say or

**speak”] (“That which is said or spoken”; hence) *A word, saying, declaration, etc.***

**ῥίζα, ης, f.** *A root, whether actual or figurative [akin to Sans. root **VRIDH**, “to grow”].*

**ῥίπτω, (f. ῥίψω, p. ἔρριφα),** 1. aor. **ἔρριψα**, v. a. : 1. *To throw, cast.*—2. Pass. : (**ῥίπτομαι**), p. **ἔρριψμαι**, 1. aor. **ἔρριφθην**, 1. fut. **ῥιφθήσομαι**, (“To be thrown” down; hence) *In perf. : To lie on the ground, to be prostrate.*

\***Ῥοβοάμ,** m. indecl. (“The people’s enlargement”) *Roboam or Rehoboam*; the son of Solomon, king of Judah after the secession of the ten tribes, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Rehoboam reigned for 17 years from about B.C. 975; see 1 Kings xi. 43; 2 Chron. xii. 13.

\***Ῥούθ,** f. indecl. (“Friendship”) *Ruth*, a Moabitess, who married Booz or Boaz; i. 5; see Ruth iv. 13 *sqq.*

**ῥύμη, ης, f.** *A street, or quarter, of a city.*

**ῥύομαι, f.** **ῥύσομαι**, 1. aor. **ἔρρυσάμην**, v. mid. *To deliver.*

**ῥύσαι,** **ῥυσάσθω**, 1. aor. *imperat. of **ῥύομαι**.*

\***σαβαχθᾶντι**, represented by **μὲ ἐγκατέλιπες**, xxvii. 46.

\***σάββατον, ου** (Dat. plur. **σάββασι**), n. (“Rest, day of

rest") Sing. and Plur.: 1. *Sab-*  
*bath-day, sabbath.*—2. Plur.:  
*Week*; —at xxviii. 1 σαββάτ-

*ων* occurs twice; the first  
time its meaning belongs to no. 1,  
the second time to no. 2.

σαγήνη, ης, f. *A drag-net*  
for taking fish; *a seine.*

\*Σαδδουκαῖοι, ων, m. plur.  
(prob. "Just Ones") *The Sadducees*; a Jewish sect  
whose tenets were mainly as  
thus:—an acceptance of the  
law of Moses and of the  
Prophets, but a rejection of  
the traditions held by the  
Pharisees; a denial of the  
Resurrection, of a future state  
of rewards and punishments,  
of the existence of good angels  
and of evil spirits, and of the  
providence of God. The Jew-  
ish historian Josephus states  
that they were very rigid in  
the administration of justice,  
and possessed great influence  
with their countrymen.

\*Σαδώκ, m. indecl. ("Just")  
*Sadoc or Zadoc*; a son of  
Azor, an ancestor of Joseph  
the husband of the Virgin  
Mary; i. 14.

σάκκος, ου, m. ("A coarse  
cloth" of hair, esp. of goat's  
hair; hence, as made of it)  
*A coarse garment, sackcloth,*  
worn as mourning by the  
Jews; see Gen. xxxvii. 34.

\*Σαλαθίλ, m. indecl. ("I  
have begged of God") *Salathi-*

*el*; a son of Jechonias, and  
an ancestor of Joseph the  
husband of the Virgin Mary;  
i. 12.

σᾶλ-εύω, (f. σαλεύσω), 1.  
aor. ἐσάλευσα, v. a. [σάλ-ος,  
"a tossing motion"] ("To  
impart a tossing motion to"  
an object; hence) 1. Act.: *To  
shake, make to totter, cause  
to reel.*—2. Pass.: (σαλ-εύ-  
ομαι), p. σεσάλευμαι, 1. aor.  
ἐσαλεύθην, 1. f. σαλευθήσομαι,  
*To be shaken or tossed about,*  
whether actually or figurative-  
ly.

\*Σαλμάν, m. indecl. ("Man-  
tled") *Salmon*; son of Naas-  
son, and an ancestor of Joseph  
the husband of the Virgin  
Mary; i. 4; see Ruth iv. 20.

σάλπιγξ, ιγγος, f. *A trump-  
et*; esp. *a war-trumpet.*

Σαμαρεῖ-της, του, m. [Σαμάρ-  
ει-α, "Samaria"] *A man of  
Samaria, a Samaritan.*—  
Plur.: *The Samaritans.*

σαπ-ρός, ρόν, ρόν, adj. [σαπ,  
a root of σήπω, "to make rot-  
ten"] 1. *Made rotten, rotten,  
decayed, putrid.*—2. *Bad, vile,  
worthless.*

σάρξ, σαρκός, f.: 1. *Flesh.*  
—2. *A person or being:*—  
πᾶσα σάρξ, *all flesh*, i.e. *all  
men*, xxiv. 22.

σάρω-ω, (f. σαρώσω), v. a.  
*To sweep.*—Pass.: p. σεσάρ-  
ωμαι.

\*Σάταρνος, ὁ, m. ("Ad-

versary") *Satan*; the chief of the rebellious fallen spirits, the enemy of God and man.

**σάτον**, *ou*, n. *A saton*; the Gr. word for the Hebrew *seah* ("measure"), which was a measure for corn containing about a peck and a half English. In the English Version it is rendered *measure*.

**σβέννυμι**, f. *σβίσω*, 1. aor. *ἔσβεσα*, v. a.: 1. *To extinguish, quench, put out*.—2. Pass.: **σβέννυμαι**, (p. *ἔσβεσμαι*, 1. aor. *ἔσβεσθην*, 1. f. *σβεσθήσομαι*) Of lamps: *To be extinguished, to have gone out*.

**σε-αὐτοῦ**, *αυτῆς, αὐτοῦ* (only in sing. number), reflexive pron. of 2. person [*σύ*, "thou or you"; *αὐτοῦ*, gen. of *αὐτός*, "self"] *Of thyself or yourself, etc.*

**σεβ-ομαι**, (f. *σεβήσομαι*), v. mid. *To worship, adore* [akin to Sans. root SAP, "to worship"].

**σει-σμός**, *σμοῦ*, m. [*σει-*ω, "to shake"] ("A shaking"; hence, of the earth) *An earthquake*.

**σειω**, (f. *σεισω*, 1. aor. *ἔσεισα*), v. a. *To shake*.—Pass.: **σειομαι**, (p. *σέσεισμαι*), 1. aor. *ἔσεισθην*.

**σελ-ήνη**, *ήνης*, f. [*σέλ-ας*, "bright light, brightness"] ("That which has *σέλας*"; hence) *The moon*;—cf. Lat. *lūna* fr. *lūcēo*, "to shine."

**σελην-τάξυμαι**, v. mid. [*σελήν-η*, "the moon"] ("To have the *σελήνη* for one's self"; hence) *To be moonstruck, to be lunatic*.

**σέσωκα**, perf. ind. of *σάζω*. **σημεῖον**, *ou*, n. [akin to *σῆμα*, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign*.

**σ-ήμερ-ον**, adv. *To-day, on this same day* [fr. *ἡμέρ-α*, "a day"; the *σ* is prob. the representative of the Sans. *sa*, "the same," used as prefix].

**σής, σεός** and later *σητός*, m. *A moth*.

**σλαγών**, *ὄνος*, f. *A jawbone; the jaw, cheek*.

\***Σιδών**, *ῶνος*, f. ("Fishing or Fishery") *Sidon* (now *Said* or *Saida*); the most celebrated city of Phoenicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after Sidon (in Hebrew, Tzidon), the first-born son of Canaan; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.

\***Σίμων**, *ωνος*, m. ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas; iv. 18, etc.—2. Surnamed the Cananite or the Zealot, brother

of Thaddēus; x. 4.—3. A son of Mary, and the brother of Jesus; xiii. 55.—4. A leper, who had been healed, most probably by Jesus, and at whose house in Bethany Jesus was being entertained when Mary poured the myrrh on his head; xxvi. 6.—5. A man of Cyrēnē, whom the Roman soldiers compelled to carry the Saviour's cross; xxvii. 32.

**σινάπις, εως, n.** Mustard.

**σινδ-ών, ὄνος, f.** [prob. fr. 'Ινδ-ός, "an Indian"] ("A thing pertaining to 'Ινδός"; hence) Indian cloth; a kind of fine linen or muslin.

**σῖτισ-τός, τῇ, τόν, adj.** [for σῖτιδ-τός; fr. σῖτιζω (= σῖτιδ-σω, "to feed, fatten")] Fed, fattened.—As Subst.: σῖτιστά, ὄν, n. plur. Fed, or fattened, animals; fatlings.

**σῖτος, ου, m.** (irreg. plur. σῖτα, ὄν, n.) Wheat, corn, grain.

\***Σιών, m.** indecl. ("Sunny") Sion; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

**σίωπ-άω -ῶ, (f. σίωπήσω** and σίωπησομαι, p. σεσίωπηκα), 1. aor. ἐσίωπησα, v. n. [σίωπ-ή, "silence"] To be in silence, to be silent, to hold one's peace.

**σκανδάλ-ίζω, f. σκανδαλ-ίσμ,** 1. aor. ἐσκανδάλισα, v. a.

[σκάνδαλ-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend.*—2. Pass.: σκανδάλ-ίζομαι, 1. aor. ἐσκανδάλισθην, 1. f. σκανδάλισθησομαι, *To be made to stumble; to stumble; to be offended.*

**σκάνδ-άλον, ἄλου, n.** ("That which jumps upwards"; hence, "a stick in a trap" on which a bait is placed, and which when touched by the animal springs up and shuts the trap; hence, "a trap-spring"; hence, "a snare" laid for an enemy; hence) *A cause of offence, stumbling-block, scandal* [akin to Sans. root SKAND, "to jump upwards"].

**σκεῦος, εος ους, n.:** 1. *A vessel, or implement, of any kind.*—2. Plur.: Of a house: *Household utensils, household-goods, etc.*

**σκη-νή, ρῆς, f.** ("A covering thing"; hence) *A booth or tabernacle formed of the branches of trees* [for σκαδ-νή; fr. Sans. root SKHAD (original form SKAD), "to cover"].

**σκιά, ἄς, f.** *Shade, shadow, whether actual or figurative* [skin to Sans. chhāyā, "shade"].

**σκληρός**, ἄ, ὁ, adj. ("Hard, dry"; hence, figuratively) *Hard, austere, etc.*

**σκορπῖον**, (f. *σκορπίσω*), 1. aor. ἐσκόρπισα, v. a. *To scatter, disperse, etc.*

**σκότ-εινός**, εινή, εινόν, adj. [σκότ-os, "darkness"] ("Of, or belonging to, σκότος"; hence) *Dark.*

**σκότ-ἰα**, īas, f. [akin to σκότ-os; see σκότος] *Darkness.*

(**σκοτ-ῖων**, v. a. [σκότ-os, "darkness"] "To make to be in a state of darkness, to darken."—Pass. : **σκοτ-ῖσμαι**), part. perf. ἐσκοτισμένος, 1. aor. ἐσκοτίσθην, 1. f. *σκοτισθῆσθαι*, *To be made dark, to be darkened.*

**σκότος**, eos ous, n. ("The covering thing"; hence) *Darkness, whether actual or figurative* [akin to Sans. root **CHHAD** (original form **SKAD**), "to cover"].

**σκυθρ-ωπ-ός**, ὁν (also ἡ, ὁν), adj. [σκυθρ-ός, "angry, sullen"; ὥψ, ωπ-ός, "a face"]

*Of an angry, or sullen, face; of a gloomy countenance, etc.*

**σκύλ-λω**, (1. aor. ἐσκύλα), v. a. [σκύλ-on, "spoils" stripped from a fallen enemy] ("To spoil, or despoil," a fallen enemy; hence) 1. *To rend, mangle.*—2. *To trouble, harass.*—Pass. : **σκύλ-λομαι**, p. ἐσκυλμαι.

**σμύρνα**, ης, f. *Myrrh.*

\***Σόδομα**, ῥυ, n. plur. (perhaps "Burning, or Limekiln") *Sodom*; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.

\***Σολομών**, ῥνος, m. ("Pacific") *Solomon*; the son and successor of king David. He reigned over Judah and Israel for forty years, from 1015 to 975 B.C.; see 1 Kings xi. 42.

**σ-ός**, ἡ, ὁν, possess. pron. [σ-όν, "thou or you"] *Belonging to thee, thy, thine, your.*—As Subst. : **σόν**, σοῦ, n. *Thy property* :—τὸ σόν, *that which is thine, thy property*, xx. 14.

**σοφ-ἰα**, īas, f. [σοφ-ός, "wise"] ("The quality of the σιφός"; hence) *Wisdom.*

**σοφός**, ἡ, ὁν, adj. *Wise.*—As Subst. : **σοφοί**, ῥν, m. plur. *Wise persons.*

**σπεῖρα**, as, f. ("A coil, fold; hence) *A body of soldiers; a cohort.*

**σπεῖρ-ω**, (f. **σπερῶ**, p. **ἐσπαρκα**), 1. aor. ἐσπειρα, v. a. [root **σπερ** or **σπαρ**] *To sow, whether in a proper or figurative sense.*

**σπείρων**, ονσα, ον, P. pres. of **σπείρω**.—As Subst. : **σπείρων**, οντος, m. *One who sows, a sower.*

**σπέρ-μα**, μάτος, n. [σπερ-

a root of *σπείρω*, “to sow”] (“That which is sown”; hence) 1. *Seed*.—2. *Seed, offspring, children*.

*σπήλαιον, ου, n.* [akin to *σπέος*, “a cave”] *A cave, den*; xxi. 18; see *Jerem. vii. 11*.

*σπλαγχν-ίζομαι*, 1. aor. pass. in mid. force, *ἐσπλαγχν-ίσθην*, v. mid. [*σπλάγχν-ον*, “bowels”; hence, “heart, feelings, tenderness,” etc.] (“To have *σπλάγχνον*”; hence) *To have a feeling of tenderness, etc.; to have pity or compassion*.

*σπλαγχνισθείς, είσα, ἐν, P.* 1. aor. of *σπλαγχνίζομαι*.

*σπόγγος, ου, m.* *A sponge*.

*σποδός, οῦ, f.* *Ashes from wood*.

*σπόρ-ίμος, ίμη, ίμον, adj.* [*σπόρος*, “a sowing”] (“Pertaining to *σπόρος*”; hence) *Seeded, sown*.—As Subst.: *σπόριμα, αν, n.* plur. (“Seeded, or sown, things—i. e. places”; hence) *Corn-fields*.

*σπυρίς, ἴδος, f.* *A round plaited basket*.

*στάθη, 3. pers. sing. 1. aor. subj. pass. of Ιστημι*.

*σταθήσομαι, 1. fut. ind. pass. of Ιστημι*.

*στάσις, ἀστα, ἀν, P.* 2. aor. of *Ιστημι*.

*στα-τήρ, τῆρος, m.* [*Ιστημι*, in force of “to weigh,” through root *στα*] (“Weigh-

er”; hence, “a weight”; hence, as being of a certain weight) *A stater*, a silver coin worth about 2s. 6d. English; xvii. 27:—as this was the piece of money which Peter was to pay for Christ and himself, it is clear that it was equivalent to a Jewish shekel; see *διδραχμος*.

*στα-υρός* (dissyll.), *υροῦ, m.* [*στα*, a root of *Ιστημι*, (neut.) “to stand”] (“That which stands” upright; hence, as being fixed upright in the ground) *A cross*: 1. As an instrument of punishment.—2. For suffering, self-denial, etc., for Christ’s sake.

*σταυρό-δω -ῶ, f.* *σταυρώσω*, 1. aor. *ἐσταύρωσα*, v. a. [*σταυρός*, “a cross”] *To fasten, or nail, to a cross; to crucify*.—Pass.: (*σταυρό-δομαι -ούμαι*), p. *ἐσταύρωμαι*, 1. aor. *ἐσταυρώθην*.

*σταφύλη, ἡς, f.* *A bunch of grapes*.

*στάχυς, ςος, m.* *An ear of corn*.

*στέγη, η, ὅν, f.* [*στέγω*, “to cover”] (“That which covers”; hence) *A roof of a house*.

*στενός, ή, ὁν, adj.* *Narrow*.

*στέφ-άνος, ἄνου, m.* [*στέφω*, “to crown”] (“That which crowns”; hence) *A crown*;—at xxvii. 29 made of thorns.

*στήσω, f. ind. of Ιστημι*.

*στόμα, ἄπος, n.* *A mouth*.

**στράτευ-μα, μάτος,** n. [στρατεύ-ω, “to take the field”] (“That which takes the field”; hence) *An army.*

**στράτι-ώτης,** ὄτου, m. [στρατί-ός, “an army”] (“One made for an army”; hence) *A soldier.*

**στραφέεις, εῖσα, ἐν,** P. 2. aor. pass. of στρέψω; see στρέψω.

**στρέψω,** (f. στρέψω, p. ξστροφα), 1. aor. ξστρεψα, v. a. *To turn.*—Mid. : στρέψομαι, 2. aor. pass. in mid. force, ξστρέψην, *To turn one's self, to turn or turn round.*

**στρουθ-ίον,** ιοῦ, n. dim. [στρουθ-ός, “a sparrow”] *A little or small sparrow; a sparrow;*—at x. 29 στρουθία, neut. plur., is the Subject of πωλεῖται, sing.;—at x. 31 στρουθίων is the Gen. of thing compared after διαφέρετε.

**στρω-ννῦω -ννῦμι,** (f. στρώσω, p. ξστρωκα), 1. aor. ξστρωσα, v. a. *To spread.*—Pass.: p. ξστρωμαι, 1. aor. ξστρώθημ, 1. f. στρωθήσομαι [like στρέννυμι, akin to Sans. root STRI, “to spread”].

**στυγν-ᾶξω,** (f. στυγνάσω), 1. aor. ξστύγνασα, v. n. [στυγνός, “gloomy”] *Of the sky: To be gloomy or overcast; to have a gloomy or lowering look.*

**σύ, σοῦ** (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you;*—the gen., dat., and acc. sing. are

used enclitically [akin to Sans. *yu-shmad*].

(συ-ζευγνῦω -ζεύγνυμι, f. συ-ζεύξω), 1. aor. συν-ζεύξα, v. a. [for συν-ζευγνῦω, etc.; fr. σύν, “together”; ζευγνῦω, “to join or yoke”] (“To join, or yoke, together”; hence) *To join together in marriage.*

**σῦκ-ῆ, ἥς,** f. [contr. fr. σῦκ-ή (= σῦκ-ά), fr. σῦκ-or, “a fig”] (“That which belongs to σῦκον”; hence) *A fig-tree.*

**σῦκον, ου,** n. *A fig.*

**συλ-λαλέω -λαλῶ,** 1. aor. συν-ελάλησα, v. n. [for συν-λαλέω; fr. σύν, “together”; λαλέω, “to talk”] *With μετά and Gen.: To talk, or converse, together with.*

**συλ-λαμβάνω,** f. συλλήψομαι, p. συν-είληφα, 2. aor. συν-έλαθον, v. a. [for συν-λαμβάνω; fr. σύν, in “augmentative” force; λαμβάνω, “to take”] (“To take firm hold of”; hence) *To seize, arrest, apprehend, etc.*

**συλ-λέγω,** f. συλ-λέξω, (p. συν-είλοχα), 1. aor. συν-έλεξα, v. a. [for συν-λέγω; fr. σύν, “together”; λέγω, “to lay”] (“To lay together”; hence) *1. To gather together, collect.*

*—2. Of fruit: To gather, etc.*

**συμ-βουλεύω,** (f. συμ-βουλεύσω), 1. aor. συν-εβούλευσα, v. a. [for συν-βουλεύω; fr. σύν, “with”; βουλεύω, “to take counsel”] *To take counsel*

*with another, i. e. to consult one.* — Mid.: (*συμ-βουλεύομαι*), 1. aor. *συνεβουλευσάμην*, (“To take counsel with one’s self”; *i. e.*) *To deliberate, consult, etc.*

**συμβούλ-ιον**, *ιον*, n. [*σύμ-βουλ-ος*, “a counsellor”] (“A thing pertaining to a *σύμ-βουλος*”; hence) *Counsel.*

**συμ-πνίγω**, 1. aor. *συνέπνιξα*, v. a. [for *συν-πνίγω*; fr. *σύν*, in “strengthening” force; *πνίγω*, “to choke”] *To choke, whether actually or figuratively.*

**συμ-φέρω**, f. *συν-οίσω*, p. *συν-ενήνοχα*, v. n. [for *συν-φέρω*; fr. *σύν*, “together”; *φέρω*, “to bring”] (“To bring together, collect,” etc.; hence) 1. *To be of use to; to be profitable or advantageous.* — 2. Impers.: *συμφέρει*, *It is advantageous, expedient, etc.*

**συμ-φωνέω -φωνώ**, f. *συμφωνήσω*, 1. aor. *συν-εφωνησα*, [for *συν-φωνέω*; fr. *σύν*, “together”; *φωνέω*, “to sound”] (“To sound together, or agree in sound”; hence) 1. *To agree together.* — 2. With Dat., or *μετά* with Gen.: *To agree with, to come to an agreement with.*

**σύν**, prep. gov. dat. only. *With, together with.*

**σύν-ἄγω**, f. *σύν-άξω*, 2. aor. *συν-ήγαγον*, v. a. [*σύν*, “together”; *ἄγω*, “to lead”] (“To

lead together”; hence) 1. Act.: a. *To collect, gather.* — b. *To assemble.* — c. (“To take home with” one; hence) *To receive hospitably, entertain;* xxv. 35, 43. — 2. Pass.: *σύν-ἄγομαι*, p. *συν-ῆγμαι*, 1. aor. *συν-ήχθην*, 1. fut. *σύν-αχθήσομαι*.

**σύν-ἄγ-εγ-ή**, ḥs. f. [for *συν-αγ-αγ-ή*; fr. *σύν*, “together”; *ἄγ* (root of *ἄγω*, “to lead”) reduplicated] (“A leading, or gathering, together”; hence, “that which is gathered together”; hence, “an assembly”; hence, “a place of assembly”; hence) *Of the Jews: A synagogue, i. e. the place where they assembled for their religious services.*

**σύν-αἴρω**, 1. aor. *σύν-ῆρα*, v. a. [*σύν*, “together”; *αἴρω*, “to raise”] (“To raise together”; hence, with reference to the several items) *Of an account: To cast up;—at xviii. 24 supply λόγον after συναίρειν.*

**σύν-ἀνάκειμαι**, v. mid. [*σύν*, “with”; *ἀνάκειμαι*; see *ἀνάκειμαι*] *To recline at table with one; i. e. a. To be a (person’s) guest.—b. To be a fellow-guest.*

**σύνανάκειμενος**, η, ον, P. pres. of *συνανάκειμαι*.

**σύνάντη-σις**, *σεως*, f. [for *συνάντα-σις*; fr. *συναντάω*, “to meet with”] *With Dat.: A meeting with a person.*

(σύν-αυξάνω, f. σύν-αυξήσω, v. a. [σύν, "together with"; αὐξάνω, "to increase"] "To increase, or enlarge, together.") —Pass.: σύν-αυξάνομαι, ("To be increased, or enlarged, together"; hence) *To grow together.*

σύναχθησομαι, fut. ind. pass. of σύναγω.

σύν-δουλος, δούλου, m. [σύν, "together with"; δούλος, "a slave"] ("One who is a slave together with another"; hence) *A fellow-slave, a fellow-servant.*

σύνεδρον, ου, n. [σύνεδρια, "a sitting together" in council] ("A thing pertaining to συνέδρια"; hence) *A council consisting of persons sitting together in deliberation, etc.* In Gr. Test., a. A council of the elders, etc., in each city for the purpose of deciding lesser matters.—b. The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

σύνελθεῖν, 2. aor. inf. of σύνέρχομαι.

σύν-έρχομαι, (f. σύν-ελεύσομαι), p. σύν-ελήλυθα, 2. aor. σύν-ῆλθον, v. n. [σύν, "together"; ἔρχομαι, "to come or go"] *To come, or go, together.*

σύν-τός, τή, τόν, adj. [for συνί-τός; fr. συνί-ημι, "to understand"] ("Understanding"; hence) *Prudent, intelligent, sagacious.* — As Subst.: σύνετοί, ὧν, m. plur. *Prudent persons.*

σύν-έχω, f. σύν-έξω, 2. aor. σύν-έσχον, v. a. [σύν, "together"; ἔχω, "to have or hold"] ("To hold together"; hence) 1. *To hold fast, hold.* — 2. Pass.: σύν-έχομαι, (1. aor. σύν-εσχέθην, 1. fut. συσχεθησομαι), *To be taken, or seized, with disease, etc.*

σύνηκα, 1. aor. ind. of σύν-ημι.

σύνητε, σύνώσι, 2. and 3. pers. plur. 2. aor. subj. of σύνημι: —the ind. (which would be σύνην) appears not to be found.

σύνηθην, 1. aor. ind. pass. of σύναγω.

(συν-θλάω -θλάω. f. συν-θλάσω), v. a. [σύν, in "augmentative" force; θλάω, "to crush"] *To crush utterly, grind to powder.* —Pass.: (συν-θλάσσω -θλώμαται, p. συν-τέθλασμαι, 1. aor. συν-εθλάσθην), 1. fut. συν-θλασθησομαι.

**σύνεισθαι**, εῖσα, ἐν, P. pres. of σύνειημι.

**σύνειστε**, 2. pers. plur. pres. ind. of σύνειημι.

**σύν-ήημι**, f. σύν-ήσω (and σύν-ήσομαι, p. σύν-εῖκα), 1. aor. σύν-ήκα, v. a. [σύν, "together"; ίημι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers) *To perceive, understand, comprehend.*

**σύνεισθαι**, 3. pers. plur. pres. ind. of σύνειημι, as if fr. a contr. form σύνείέω.

**συνιάνω**, masc. P. pres. of σύν-ήημι, as if fr. a contr. form σύνείέω.

(**συν-τάσσω**, **συν-τάττω**, f. συν-τάξω, p. συν-τέταχα), 1. aor. σύν-έταξα, v. n. [σύν, in "strengthening" force; τάσσω, "to appoint"] With Dat.: *To appoint, order, order to or for a person.*

**συντελεῖα** (quadrasyll.), ias, f. [συντελέω, "to bring quite to an end"] ("A bringing quite to an end"; hence) Of the world or present dispensation: *The end.*

**συν-τελέω** -τελῶ, f. συν-τελέσω, 1. aor. σύν-ετέλεσα, v. a. [σύν, in "strengthening" force; τελέω, "to bring to an end"] *To bring quite to an end; to finish, end.*

**συντετριμένως**, η, ον, P. perf. pass. of συντρίβω.

**συν-τηρέω** -τηρῶ, v. a. [σύν,

in "augmentative" force; τηρέω, "to watch"] ("To watch greatly, to observe attentively"; hence) 1. *To pay great heed or attention to.* — 2. As a result of watching: *To preserve.* — Pass.: συντηρέομαι -ούμαι.

**συν-τρίβω**, f. συν-τρίψω, 1. aor. σύν-έτριψα, v. a. [σύν, "together"; τρίβω, "to rub"] ("To rub together"; hence) *To bruise.* — Pass. : συν-τρίβομαι, p. συν-τέτριψμαι, (2. aor. σύν-ετρίβην), 2. f. συν-τρίβησομαι.

**Συρ-ία**, ias, f. [Σύρ-οι, "The Syrians"] *The country of the Syrians, Syria.*

**συ-σταυρόμοιαι** -σταυρούμαι, p. σύν-εσταυρώμαι, 1. aor. σύν-εσταυρώθην, v. pass. [for συν-σταυρόδομαι; fr. σύν, "together with"; σταυρόμαι, "to be crucified"] With Dat. of person: *To be crucified together with another.*

**συσταυρωθεῖς**, εῖσα, ἐν, P. 1. aor. of συσταυρόμαι.

**σφράγιζω**, (f. σφραγίσω and σφραγίω), 1. aor. ἐσφράγισα, v. a. [for σφραγίδ-σω; fr. σφράγις, σφραγίδος, "a seal"] *To seal, set a seal upon.*

**σφράγιστας**, ἄσα, αν, P. 1. aor. of σφράγιζω.

**σχῖσω**, (f. σχῖσσω), 1. aor. ἐσχίσα, v. a. ("To cut, cleave, split"; hence) *To rend, or tear.* — Pass.: σχῖσμαι, (p.

**ἔσχισμα),** 1. aor. ἔσχισθην [akin to Sans. root CHHID (σχίζω = σχίδ-σω), “to cut”].

**σχίσμα,** μάτος, n. [for σχίδ-μα; fr. σχίζω (= σχίδ-σω), “to rend”] (“That which is rent”; hence) *A rent in a garment.*

**σχολ-ᾶξω,** (f. σχολάσω, p. ἔσχολάκα), 1. aor. ἔσχολάσσα, v. a. [σχολ-ή, in force of “idle-ness”] (“To be in σχολή”; hence) *To be idle, to be doing nothing.*

**σώ-ζω,** f. σώσω, p. σέσωκα, 1. aor. ζσωσα, v. a. [σῶ-ς, “safe”] (“To make safe”; hence) *To save, in the fullest meaning of the term.*—Pass.: **σώ-ζομαι,** p. σέσωσμαι, 1. aor. ἔσωθην, 1. f. σωθήσομαι.

**σωθῆναι,** 1. aor. inf. pass. of σώζω.

**σωθήσομαι,** 1. fut. ind. pass. of σώζω.

**σῶμα,** ἄτος, n. *A body.*

**σῶσαι,** 1. aor. inf. of σώζω.

**σῶσον,** 1. aor. imperat. of σώζω.

**σῶσεν, ουσα, ον,** P. fut. of σώζω.

**τάλ-αντον,** dñtov, n. (“That which bears or carries”; hence, “a balance” of a pair of scales; hence) *As a weight of money; A talent, worth 243l. 15s. of English money* [root ταλ, akin to Sans. root TUL, “to bear”; whence also Lat. *tollo*].

**τάμ-εῖον,** είον, n. [contr. fr. τάμι-εῖον; fr. τάμι-as, “a treasurer”] (“A thing pertaining to a ταμίας”; hence, “a treasury”; hence) *A secret place, closet.*

**τάπεινός, ἡ, ὁν,** adj. *Humble.*  
**τάπειν-όω -ώ,** f. *ταπεινώσω,*

1. aor. ἔταπεινώσα, v. a. [ταπειν-ός, “humble”] (“To make ταπεινός”; hence) *To humble, abase.* — Pass.: **τάπειν-όσμαι -ούματ,** (1. aor. ἔταπειν-όθην), 1. fut. *ταπειν-ώθησομαι.*

**τάράσσω** (τάραττω), (f. τάραξω), 1. aor. ἔτάραξα, v. a. *To disturb, trouble in mind.*—Pass.: **τάράσσομαι** (τάραττομαι), p. τετάραγμαι, 1. aor. ἔταράχθην, (1.f. ταραχθήσομαι) [akin to Sans. root TRAS, “to tremble”;—in causative force, “to cause to tremble, to frighten”].

**τάσσω** (τάττω, f. τάξω, p. τετάχα), 1. aor. ζταξα, v. a. [for τάγσω; fr. root ταγ] 1. Act.: *To arrange, put in order.*—2. Mid.: **τάσσομαι** (τάττομαι), f. τάξουμαι, 1. aor. ἔταξαμην, *To appoint, arrange, fix, etc., for one's self, etc., or as one's own act* [akin to Sans. root TAKSH, in force of “to prepare, form”].

**τάῦρος, ον,** m. *A bull* [akin to Sans. sthūr-in, “a beast of burden”].

**τάφ-ή, ἥς,** f. [θάπτω, “to

bury," through root ταφ] ("A burying"; hence) *A burying-place, a burial-place.*

τάφ-ος, ου, m. [id.] ("That which buries"; hence) *A tomb, sepulchre.*

τάχύ, adv. [adverbial neut. of ταχύς, "quick"] *Quickly, speedily, with speed or haste.*

τέ, conj. *And* [like Lat. *que*, akin to Sans. *cha*, "and"].

τεθεμελίωτο, 3. pers. sing. pluperf. (without augment) ind. pass. of θεμελιώω.

τεθλιψμένος, η, ον: 1. P. perf. pass. of θλίψω.—2. As Adj.: *Straight, narrow; —at vii. 14 opp. to εὐρύχωρος.*

τέκ-νον, νου, n. [τέκ, a root of τίκτω (of a female parent), "to bring forth"] ("That which is brought forth"; hence) *A child, whether male or female, and whether actually or figuratively.*

τέκ-των, τονος, m. *A carpenter, joiner, worker in wood or timber* [akin to Sans. *taksh-an*, "a carpenter," etc.; fr. root TAKSH, "to slice or cut"; and so, literally, "a slicer or cutter"].

τέλ-ειος, εία, ειον (τέλ-ειος, ειον), adj. [τέλ-ος, "completion"] ("Pertaining to τέλος"; hence) *Morally: Perfect.*

τελευτάτω, contr. 3. pers. sing. pres. imperat. of τελευτ-ω.

τελευτ-άω -ω, (f. τελευτήσω), p. τετελεύτηκα, l. aor. ἐτελεύτησα, v. a. [τελευτή, "an end"] ("To bring a thing to an end; to end"; hence, with ellipse of τὸν βίον, "the life"; so always in Gr. Test.) *To bring one's life to an end, to die.*

τελευτή, ης, f. [τελευτ-ός, "to die"] *Death, decease.*

τελ-έω -ω, (f. τελέσω and τελῶ), p. τετέλεκα, l. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] ("To bring to an end"; hence) 1. *To finish, bring to an end.*—2. *To pay.*

τέλος, εος ους, n.: 1. *An end;*—at xxiv. 14 τὸ τέλος, *the end;* i. e. according to some, the consummation of all things; according to others, the final calamity of Jerusalem.—Adverbial expression: *eis τέλος, to the end, i. e. constantly,* x. 22.—2. *Tax, tribute, toll, impost;* xvii. 25.

τελ-ών-ης, ου, m. [τέλ-ος, in meaning of "tax or impost"; ὄν, root of ὄν-έομαι, "to buy"] ("One who buys the taxes or imposts"; the Greek equivalent for the Latin *publicanus*, i. e. "one pertaining to the *publicum*, or public revenue"—the name given at Rome to those who farmed, or purchased, from the state the collection of the several taxes

payable to the Romans by the countries they had conquered; hence) *A farmer of the public revenues, a Publican.* As the amount to be paid for the right of collecting the taxes, as above mentioned, was often too large for the resources of a single person, several persons commonly joined together and formed societies (*societates*), the members of which were called *socii* (partners), and were under a president of their own body, termed *mägister societatis* (master of the society). The *mägister* resided at Rome and managed the affairs of the society, employing a *sub-mägister* (under-or deputy-master), who travelled about in the province for which the society had contracted, and superintended those who had the actual collection of the imposts. These last were termed *portatores* ("carriers," as being those to whom the duty on the freight, and also the land-carriage, of goods was paid), and were generally taken from the lowest orders of the native population of the subject state. It is these persons who are called *τελῶναι* in the Gr. Test., while *ἀρχιτελῶνης* is probably their superintendent, or the *sub-mägister*. Both the *τελῶναι* and the *ἀρχιτελῶνης* appear

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to have habitually overcharged when opportunity offered, and not to have hesitated to advance false charges of smuggling with a view of extorting hush-money. They were especially hateful to their countrymen, not only as being instruments of oppression, but also from their being regarded as defiled through constant and willing intercourse with their heathen rulers.

**τελών-ίον, ιον, n.** [τελών-ης, "a publican"] ("A thing pertaining to a τελώνης"; hence) *A toll-house, custom-house,* where tolls and imposts were paid.

**τέρας, ἄτος, n.** *A wonder, marvel, portent.*

**τεσσάρ-ά-κον-τα, num. adj. indecl.** [τέσσαρ-ες, "four"; (a) connecting vowel; κον-τα, see *τριάκοντα*] ("Provided with four tens"; and so) *Forty.*

**τέσσαρ-ες (τέτταρ-ες), a, num. adj. plur.** *Four.*

**τέταρ-τος, τη, τον, num. adj.** *Fourth* [akin to Sans. *chaturtha*; cf. Lat. *quar-tus*].

**τετράκισ-χιλίοι, χιλίαι, χιλία, num. adj. plur.** [τετράκις, "four times"; χιλίοι, "a thousand"] ("Four times a thousand"); i. e.) *Four thousand.*

**τετρ-άρχ-ης, ον, m.** [τέσσαρ-ες (in composition *τετρ-*), "four"; ἀρχ-η, "to command

or rule over"] ("A ruler over one out of four parts of a country or kingdom which was beforetime under a single sovereign"; but, in Gr. Test., of one who rules over any portion of a country, and is nearly equivalent to "king"]  
*A tetrarch.*

**τηρ-έω -ῶ**, f. **τηρήσω**, p. **τετήρηκα**, 1. aor. **ἐτήρησα**, v. a. [τηρ-ός, "a watch or guard"]  
**1. To watch, guard, keep.—2.** Of a command, etc.: **To observe, keep, perform, obey.**

**τίθέασι(ν)**, for **τίθεισι(ν)**, 3. pers. plur. pres. ind. of **τίθημι**; v. 15.

**τί-θη-μι**, f. **θήσω**, p. **τέθεικα**, 1. aor. **ἔθηκα** (found only in indic.), 2. aor. **ἔθην**, v. a.:  
**1. To put or place.—2. Mid.:** **τί-θε-μαι**, f. **θήσομαι**, 2. aor. **ἔθεμην**, **To put, or place, as one's own especial act** [lengthened and strengthened fr. root θε, akin to Sans. root DHĀ, "to put"].

**τίκ-τω**, f. (**τέξω** and) **τέξομαι**, (p. **τέτοκα**), 2. aor. **ἔτεκον**, v. a.: 1. Of a woman: **To bring forth, give birth to, a child.—2. Pass.:** Of a child: **To be brought forth, to be born.—Pass.:** (p. **τέτεγμαι**), 1. aor. **ἐτέχθην**, (1. fut. **τεχθήσομαι**) [akin to Sans. root TAKSH, "to fabricate, form, make"; whence, also. Sans. **tok-a**, "offspring"].

**τίλλω**, (f. **τιλῶ**, 1. aor. **ἔτιλα**), v. a. **To pluck, gather.**

1. **τίμα**, contr. 2. pers. sing. pres. imperat. of **τιμάω**.

2. **τιμᾷ**, contr. 3. pers. sing. pres. ind. of **τιμάω**.

**τίμ-άω -ῶ**, f. **τιμήσω**, (p. **τετίμηκα**), 1. aor. **ἐτίμησα**, v. a. [**τίμ-ή**, "honour"]  
**1. Act.:** **To honour;**—at xv. 5 the reading **καὶ οὐ μὴ τιμήσῃ** is that of the majority of the editions, and notably of that one from which the English Version is made. In this case the clause is coupled to that containing **εἰπῃ** by **καὶ**, and there is an **ἀρδεῖσθεσίς** after **μητέρα αὐτοῦ**. In some editions, however, **καὶ** is omitted, and instead of **τιμήσῃ** (the 1st aorist subj.) **τιμήσει** (fut. ind.) is given, by which the clause is made to convey a positive command not by any means to honour, etc. In this case there is no **αποιορθεσίς**.  
**2. Mid.:** (**τίμ-άομαι** **ώματ**, f. **τιμήσομαι**, 1. aor.)

**ἐτιμησάμην**, **To set a value on, to value.—3. Pass.:** (**τίμ-άομαι -ώμαι**), p. **τετίμημαι**, (1. aor. **ἐτιμηθῆν**, 1. f. **τιμηθήσομαι**), **To be valued.**

**τί-μή**, μῆς, f. [**τί-ω**, "to honour"; also, "to value"]  
**1. ("That which honours"; hence) Honour.—2. ("A valuing"; hence) Value, price of a thing.**

1. τις, τι (Gen. τίνος), indef. pron. *Some, any.*—As Subst.: a. Masc.: (a) *Some one, any one.*—(b) Plur.: *Some persons, some.*—b. Neut.: Sing.: *Something, anything.*

2. τις, τι (Gen. τίνος), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: τι, *Why? wherefore?* xx. 6.—As Subst.: a. Masc.: τις, *Which person? what person? who?*—b. Neut.: τι, *What thing? what?*—τι ημῖν καὶ σοι, *what is there in common to us and to thee?* i. e. *what have I to do with thee?* viii. 29.—3. *Which, or whether, of the two.*—As Subst.: τι, *Which, or whether, of two things.*

τοιούτος, τοιαύτη, τοιούτο (Gen. τοιούτου, τοιαύτης, τοιούτου, etc.), dem. pron. *Of such kind, nature, or quality; such.*—As Subst.: τοιούτοι, αν, m. plur. *Such persons, such.*

τόκ-ος, ον, m. [for τέκ-ος; fr. τίκτω, “to produce, bring forth,” through root τέκ] (“That which is brought forth”; hence) *Of money: Interest; as that which is produced, or brought forth, by capital.*

τολμ-άω -ῶ, f. τολμήσω, (p. τετόλμηκα), 1. aor. ἐτόλμησα, v. n. [τόλμ-α, “courage, daring”] (“To have τόλμα”; hence) *With Inf.: To dare, venture, etc., to do, etc.*

τόκος, ον, m. *A place,*

*spot:—τόκος ἅγιος, holy place, i.e. the temple at Jerusalem, xxiv. 15.*

τοσ-οῦτος, αὐτη, οῦτο, adj. [a lengthened form of τόσ-ος, “so great, so many”] 1. *Of amount, etc.: So great.*—2. *Of number: So many.*

τότε, adv. *At that time, then.*

τοῦνομα, by crasis for τὸ δνομα; xxvii. 57.

τοῦτο; see οὗτος.

τρ-ά-πεζα, πέζης, f. [prob. shortened fr. τετρ-ά-πεζα, i. e. τετρ-ά-πεδ-σα=τετρ-ά-ποδ-σα; fr. τέτρα (see τετράρχης), “four”; (a) connecting vowel; πούς, ποδ-ός, “a foot”] (“A thing with four feet”; hence) *A four-footed table; a table in general.*

τράπεζ-ῖτης, ἵτου, m. [τράπεζα, “a table”; hence, “a money-changer’s table”] (“One making a τράπεζα”; hence) *A money-changer, a banker.*

τράχηλος, ον, m. *Throat, neck.*

τρεῖς, τρία (Gen. τριῶν, Dat. τρισι), num. adj. plur. *Three* [akin to Sans. *tri*, “three”.]

τρέφω, (f. θρέψω, p. τέτροφ-α), 1. aor. ξθρεψα, v. a. *To nourish, support, feed, maintain.*

(τρέχω, θρέξω (late) and δράμοῦμαι), 2. aor. ξδράμοι, v. n. *To run.*

τρ-ά-κον-τα, num. adj. in-

decl. *Thirty* [τρεῖς, τρι-ῶν, “three”; (a) connecting vowel; κον (= ḡan, in Sans. *da-ḡan*), “ten”; τα suffix (= Lat. *tus*), “provided with”; and hence, literally, “provided with three tens”].

**τρίβολ-ος**, ον, m. [τρίβολος, “three-pointed, three-spiked”] (“The three-spiked thing”; hence, “a caltrop,” a three-spiked implement so formed that one of the spikes must point upwards, and which was used for laming the enemy’s cavalry; hence, from similarity of shape) 1. A prickly water-plant called the *water-caltrop*.—2. The *land-caltrop*, a prickly plant hurtful to other plants.

**τρίβ-ος**, ον, f. [τρίβω, “to rub”; of a road, “to tread down, wear smooth”] (“That which is trodden down or worn smooth”; hence) *A worn, or beaten, track; a way, road, path.*

**τρί-ς**, adv. [τρεῖς, τρι-ῶν, “three”] *Three times, thrice.*

**τρί-τος**, τη, τον, adj. [τρεῖς, τρι-ῶν, “three”] (“Provided with three”; hence) *Third*.—As Subst.: **τρίτη**, ης (so. ἡμέρα), f. *The third day*;—at xvi. 21; xvii. 28; xx. 19 **τῇ τρίτῃ ἡμέρᾳ** is the Dat. of the time “when.”

**τρόπ-ος**, ον, m. [for τρέπ-ος; fr. τρέπω, “to turn”] (“A

turning, turn”; hence) *A way, manner, mode*.—Adverbial expression: δν τρόπον (for τὸν τρόπον, ἐν φ), *after the manner in which, after which manner, as*, xxiii. 37.

**τροφ-ή**, ḡs, f. [for τρεφ-ή; fr. τρέφω, “to nourish”] (“That which nourishes”; hence) *Food*.

**τρυβλίον**, ον, n. *A bowl, or deep dish*;—at xxvi. 23 the word is used of the vessel in which the Passover-lamb and the bitter herbs eaten with it were placed.

**τρύπη-μα**, μάτος, n. [for τρῦπα-μα; fr. τρῦπα-ω, “to pierce or bore”] (“That which is pierced or bored”; hence) *Of a needle: The eye.*

**τρώγω**, (f. τρώγομαι), v. a. *To eat.*

**τύπ-τω**, (f. τύψω, p. τέτυφα, 1. aor. ἔτυψα), v. a. *To beat, strike, smite* [akin to Sans. root TUP, “to hurt”].

**\*Τύρος**, ον, f. (“Rock”) *Tyre* (now *Sur*); the celebrated port and emporium of Phœnicia, on the E. coast of the Mediterranean.

**τυφλός**, λή, λόν, adj. [τῦφος, “smoke, mist”] (“Pertaining to τῦφος”; hence, “obscured by smoke or mist”; hence) *With regard to the sight: Blind*.—As Subst.: **τυφλός οὐ**, m. *A blind man.* (τῦφ-ω, f. θύψω, -ρ. τέτυφα,

v. a. *To consume in smoke, to burn slowly.* —) Pass. : τῦφομαι, (p. τέθυμμαι, 2. aor. ἐτύφην, 2. fut. τύφήσομαι), *To raise a smoke; to smoke, to smoulder* [akin to Sans. root DHŪP, “to fumigate”].

ὑβρίζω, (f. ὑβρίσω, p. ὑβρίκα), 1. aor. ὑβρίσα, v. a. [ὑβρι-, in force of “insult”] 1. *To insult by word, to reproach, etc.* —2. *To act with wanton violence towards, to shamefully treat; to outrage, maltreat, etc.*

ὑγί-αίνω, (f. ὑγιάνω, 1. aor. ὑγιάνα), v. n. [ὑγί-ής, “healthy, whole”] (“To be ὑγίης”; hence) *To be in sound health, to be whole.*

ὑγ-ίης, iēs, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root VAJ, “to strengthen”].

ὑδάτος, ὕδατι, gen. and dat. sing. of ὕδωρ.

ὕδωρ, ἄρος, n. *Water* [akin to Sans. udan, “water”].

υ-ίός (dissyll.), iōū, m (“One begotten or brought forth”; hence) *A son:—δινός ἀνθρώπου, the son of man, i. e. Christ as to his human nature, xvi. 13, etc.:—νίός τοῦ Θεοῦ, the son of God, i. e. Christ as to his divine nature, xvi. 16, etc.* [akin to Sans. root SU, “to beget”; also, “to bring forth”].

ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of σύ.

ὑμν-έω -ῶ, f. ὑμνήσω, (p. ὑμνηκα), 1. aor. ὑμνησα, v. n. [ὑμνος, “a song in praise of a deity”; hence, in Gr. Test., “a hymn in praise of God”] *To sing a hymn.*

ὑπαγε, ὑπάγετε; see ὑπάγω.

ὑπ-άγω, (f. ὑπ-άξω, 2. aor. ὑπ-ήγαγον), v. n. [ὑπ-δ, denoting “gradually or slowly”; ἄγω, (as if in reflexive force, “to lead one’s self”; i. e.) “to go”] (“To go gradually away”; hence) 1. *To withdraw, retire, depart.* —2. ὑπαγε, ὑπάγετε, 2. pers. sing. and plur. of pres. imperat. *Go thy way; go your way.*

ὑπ-άκούω, (f. ὑπ-άκούσομαι), 1. aor. ὑπ-ήκουσα, v. n. [ὑπ-δ, “under”; ἀκούω, in force of “to listen”] (“To listen under” the door as a slave did to ascertain who was there; hence) *With Dat. : To obey, submit to.*

ὑπ-αντάω -αντῶ, (f. ὑπ-αντήσω and ὑπ-αντήσομαι), 1. aor. ὑπ-ήντησα, v. n. [ὑπ-δ, denoting “gradually”; ἀντάω, “to meet”] (“To meet gradually”; hence) *With Dat. : To go to meet; to meet.*

ὑπ-άρχω, imperf. ὑπ-ῆρχον, (f. ὑπ-άρξω, 1. aor. ὑπ-ῆρξα), v. n. [ὑπ-δ, “without force”; ἄρχω, “to begin”] (“To begin,

make a beginning"; hence, "to begin to be"; hence) 1.

*To be*.—2. *To belong to one*.

ὑπάρχειν, ουσα, or, P. pres. of ὑπάρχω. —As Subst.: ὑπάρχοντα, ον, n. plur.: With art.: *The things belonging to one*; i. e. one's possessions, property, etc.

ὑπέρ, prep. gov. gen. and acc. ("Above"; hence) 1. With Gen. (from the notion of standing above one to afford protection) *For, in behalf of*. —2. With Acc.: a. *Above in point of rank, etc.*; x. 24.—b. *Above, beyond, in a higher degree than*; x. 37.

ὑπηρέτης, ηρέτου, m. [lengthened fr. ὑπερέτης; fr. ὑπό, "under"; ἐρέτης, "a rower"] ("An under-rower, an under-seaman"; hence) *A servant, etc.*

ὑπνός, νου, m. *Sleep* [akin to Sans root SVAP, "to sleep"].

ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath*.—b. Of the Agent: *By*.—c. *Under the hands of, from*.—2. With Acc.: *Under, beneath*, whether actually or figuratively [akin to Sans upa, "under"].

(ὑποδείκνυμι), f. ὑποδεῖξω, 1. aor. ὑπέδειξα, v. a. [ὑπό, denoting "secretly"; δείκνυμι, "to show, to point out"] ("To point out secretly"; hence) With Inf.: *To point out, or*

*teach, indirectly or by indication; to indicate*.

ὑπόδημα, μάτος, n. [lengthened fr. ὑπόδε-μα; fr. ὑποδέ-ω, "to bind beneath"] ("That which is bound beneath" the foot; hence) *A sandal*.

ὑποζύγιον, ιον, n. [ὑπό, "under"; ζῦγον, "a yoke"] ("That which is under the yoke"; hence) *A beast of draught or burden; a draught-animal*;—at xxi. 5 used of an ass.

ὑπόκρισις, σεως, f. [for ὑπόκριν-σις; fr. ὑπεκρίνομαι, in force of "to play a part"] ("A playing, or acting, a part"; hence) *Hypocrisy*.

ὑπόκριτα, voc. sing. of ὑποκριτής.

ὑπόκριτης, τοῦ, m. [for ὑποκριν-τῆς; fr. ὑποκριν-ομαι, in force of "to act or play a part on the stage"] ("One who acts a part" on the stage; "an actor"; hence, as assuming a part or character not belonging to him) *A hypocrite*.

ὑπομένω, f. ὑπομενώ, p. ὑπομεμένηκα, l. aor. ὑπέμεινα, v. n. [ὑπό, "under"; μένω, "to remain"] ("To remain under"; hence) *To endure, stand firm, remain steadfast, etc.*

ὑπωπόδιον, ιον, n. [ὑπό, "beneath"; ποδός, ποδός, "a foot"] ("A thing pertaining to beneath the foot or feet"; hence) *A footstool*.

**ὑπο-στρέψω**, f. **ὑπο-στρέψω**,  
1. aor. **ὑπ-έστρεψα**, v. n. [ὑπό (as adv.), “behind”; **στρέψω**, “to turn”] (“To turn behind”; i.e.) *To turn back again, to return.*

**ὑστερόν**, comp. adv. [adverbial neut. of **ὑστερός**, (of time) “later”] 1. *Later, subsequently, afterwards.* — 2. With Geu. of thing compared: *Later than, last of;* xxii. 27.

**ὑψ-ηλός**, **ηλή**, **ηλόν**, adj. [**ὑψ-ος**, “height”] (“Pertaining to **ὑψος**; hence) *High, lofty.*

**ὑψ-ιστος**, **ιστη**, **ιστον**, sup. adj. [**ὑψ-ι**, “on high”] *Most high, highest.* — As Subst.: **ὑψιστα**, **ων**, n. plur. *The highest places, or heavens.*

**ὑψ-δω** -ω, f. **ὑψώσω**, 1. aor. **ὑψώσα**, v. a. [id.] (“To make, or cause to be, **ὑψί**; hence, “to lift on high”; hence) *To exalt, raise up, etc.* — Pass.: (**ὑψ-δομαι** -οῦμαι), 1. aor. **ὑψώθην**, 1. fut. **ὑψωθήσομαι**.

**ὑψωθείσ**, **εῖσα**, **έν**, P. 1. aor. pass. of **ὑψδω**.

**ὑψωθήσομαι**, fut. ind. pass. of **ὑψδω**.

**φάγειν**, **φάγω**, inf. and subj. of **ἔφάγον**.

**φάγετε**, 2. pers. plur. imperat. of **ἔφάγον**.

**φάγ-ος**, **ον**, m. [φαγ-εῖν, “to eat”] (“One who eats”;

hence, with accessory notion of excess) *A glutton.*

(**φα(λ)v-ει**, f. **φάνω**, p. **πέφαγκα**, v. a. “To show.” — Pass.:) **φα(λ)v-ομαι**, (p. **πέφασμαι**, 1. aor. **ἔφανθην**), 2. aor. **ἔφάνην**, 2. f. **φάνησομαι**, *To appear, to be seen.*

**φάν-ερός**, **ερά**, **ερόν**, adv. [**φαν**, root of **φαίνω**, “to show”] (“Shown”; hence) 1. *Clear, open, manifest, evident.* — 2. Adverbial expression: **ἐν τῷ φάνερῳ**, *Openly.*

**φάνερ-όω** -ω, f. **φανερώσω**, 1. aor. **ἔφανέρωσα**, v. a. [φανερός, “manifest”] 1. Act.: *To make manifest.* — 2. Pass.: *To be made manifest; to appear.* — Pass.: **φάνερ-όμαι** -οῦμαι, p. **πεφάνερωμαι**, 1. aor. **ἔφανερώθην**, 1. f. **φανερωθήσομαι**.

**φάνερωθῆ**, 3. pers. sing. 1. aor. subj. pass. of **φανερώω**.

**φάνησομαι**, 2. fut. ind. pass. of **φαίνω**.

**φάντασ-μα**, **μάτος**, n. [for **φάνταδ-μα**; fr. **φαντᾶς** (= **φαντάδ-σω**), “to make visible”; Pass.: “to appear”] (“That which appears” to one; hence) *A phantom, spirit.*

**φάνω**, 2. aor. subj. pass. of **φαίνω**.

\***Φαρές**, m. indecl. (In margin to Engl. Version “Breach”; but supposed to be prob. “Birth”) *Phares* (or *Perez*); a son of Judah, the son of Jacob, and an ancestor

of Joseph the husband of the Virgin Mary; i. 8.

\*Φαρισαῖος, οὐ, m. ("One separated" from others, as being under self-control; from root ΦΑΡΙΣΗ, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee.* The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i. e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

φέγγ-ος, εօς οὐς, n. [φέγγ-ω, "to shine"] ("That which shines"; hence) *Light*, etc.

φέρ-ω, f. οἰστω, (p. ἐνήνοχα), 1. aor. ήνευκα, v. a. irreg. *To bear, carry, bring.*—Pass.: φέρ-ομαι, 1. aor. ήνέχθην, (1. fut. οἰσθήσομαι) [in pres. and imperf. akin to Sans. root व्हरि, "to bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases οἴ-ω, and ἐνέκ-ω, or ἐνέγκ-ω].

φενύγεσσαν, 3. pers. plur. pres. imperat. of φεύγω.

φε(ύ)γ-ω, f. φεύξομαι, 2. aor.

Έφυγον, v. n. *To flee, flee away*, whether actually or figuratively [akin to Sans. root व्हुज्, "to bend."—Pass.: in reflexive force, "to incline or bend one's self"; cf. Lat. *fug-io*; Engl. *budge*].

φῆμ-η, ης, f. [φημ-ι, "to speak"] ("That which speaks"; hence, "a voice"; hence) *Report, rumour, fame.*

φη-μι, f. φήσω, 2. aor. έφην, v. a. and n. *To say* [root φη or φα, akin to Sans. root व्हाश्, "to speak"].

(φθά-νω, f. φθάσω and φθη-σομαι, p. έφθάκα), 1. aor. έφθά-σα, v. n. *To come first, etc.*; —at xii. 28 folld. by έπι and Acc. case.

φθόνος, οὐ, m. *Envy* [either for φθέ-νος, fr. φθέ-ω (= φεί-ω), "to waste or pine away"; and so "that which wastes or pines away";—or akin to Sans. root क्षण, "to wound"; and so, in pass. force, "that which is wounded" (mentally) at another's prosperity, etc.].

φιλ-έω -ω, f. φιλήσω, p. πε-φιληκα, 1. aor. έφιλησα, v. a.: 1. *To love.*—2. With Inf.: a. *To love to do, etc.; to be fond of doing, etc.*—b. *To be wont, or accustomed, to do, etc.; to be in the habit of doing, etc.*—3. As a mark of love: *To kiss* [akin to Sans. root प्रे, "to please; to love"].

**ΦΙΛ-ΙΤΤΩ-ΟΣ, ον, m.** [φίλ-έω, “to be fond of”; ἵππος, “a horse”] (“One fond of a horse or of horses”) *Philip*: 1. A native of Bethsaida, one of the twelve Apostles; x. 3.

— 2. A son of Herod the Great, brother of Herod the Tetrarch, and the first husband of Herodias; referred to at xiv. 3.—3. A son of Herod the Great, and Tetrarch of Ituræa and Trachonitis; xvi. 13.

1. **φίλος, η, ον, adj.** *Beloved, dear.*—As Subst.: **φίλος, ον, m.** *A friend* [akin to Sans. *priya*, “beloved, dear”].

2. **φίλος, ον**; see 1. **φίλος.** **φίμ-όω -ώ, f.** **φίμωσω, 1. aor. ἐφίμωσα, v. a.** [φίμ-ός, “a muzzle”] (“To muzzle”; hence) 1. Act.: *To silence, put to silence.*—2. Pass.: *To be silent, still, etc.; to hold one's peace.*—Pass.: **φίμωμαι -ούμαι, p. πεφίμωμαι, 1. aor. ἐφίμωθηρ.**

**φοβεῖσθε,** 2. pers. plur. pres. imperat. pass. of **φοβέω.**

**φοβ-έω -ώ, f. φοβήσω, 1. aor. ἐφοβήσα, v. a.** [φόβ-ος, “fear, fright”] 1. Act.: *To put in fear; to frighten, terrify.*—2. Pass.: **φοβ-όμαι -ούμαι, (p. πεφοβημαι), 1. aor. ἐφοβήθην,** 1. f. **φοβητήσομαι:** a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*—b. With Acc. of person as Acc. of Respect: *To be frightened*

*etc., at; to stand in fear or dread of.*—3. Mid.: **φοβ-όμαι -ούμαι, (f. φοβητήσομαι, 1. aor. ἐφοβητήσαμην), To fear for one's self or on one's own part; to fear.**

**φοβηθεῖς, εῖσα, ἐν, P. 1. aor. pass. of φοβέω.**

**φοβηθῆς, φοβηθῆτε, 2. pers. sing. and plur. 1. aor. subj. pass. of φοβέω.**

**φόβ-ος, ον, m.** *Fear, fright, terror* [either for φέβ-ος, fr. φέβ-ομαι, “to flee affrighted”; or like φέβομαι, to be considered immediately akin to Sans. *bhār-aya*, “to terrify,” a causative verb formed fr. the root भी, “to fear”].

**φον-εύς, έως, m.** [for φευ-εύς; fr. obsol. φέν-ω, “to kill”] (“A killer”; hence) *A murderer.*

**φον-εύω, f. φονεύσω, 1. aor. ἐφόνευσα, v. n. [φόν-ος, “murder”]** *To commit murder.*

**φόν-ος, ον, m.** [for φέν-ος; fr. obsol. φέν-ω, “to kill”] *A killing, murder.*

**φορ-έω -ώ, f. φορέσω (and φορήσω, p. πεφόρηκα), 1. aor. ἐφόρεσα (and ἐφόρησα), v. a. [a collateral form of φέρω; see φέρω at end]** (“To bear, carry”; hence) *To wear.*

**φορτ-ίζω, (f. φορτίσω), v. a.** [φόρτ-ος, “a ship-load or cargo”; hence, “a heavy burden”] *To lay a heavy burden upon, to load;*—at xi.

28 in figurative sense.—Pass. : (φορτ-ίζομαι), p. πεφόρτισμαι.

φορτ-ῖον, ίον, n. (dim. in form only) [id.] *A heavy burden.*

φράγελλ-ός -ῶ, 1. aor. ἐφράγέλλωσα, v. a. [φράγέλλη = Lat. flagell-um, "a scourge"] *To scourge.*

φραγ-μός, μοῦ, m. [φράσσω, "to fence," through root φραγ] ("That which fences," etc.; hence) *A fence, hedge.*

(φρᾶσσω, f. φρᾶσω, p. πέφρακτα), 1. aor. ἐφρᾶσσα, v. a. *To speak, tell, declare* [for φράδσω, fr. root φραδ, akin probably to Sans. root VAD, "to speak"].

φρον-έω, ὦ, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] ("To have in φρήν"; hence) *To think, or ponder, upon; to take heed, or pay attention, to; to mind.*

φρόν-ιμος, ἴμον, adj. [φρον-έω, "to think"] ("Thinking or thoughtful"; hence) Practically *wise, prudent*; — at xxv. 4 supply *παρθένοι* with φρόνιμοι; — at xxv. 8 supply *παρθένοις* with φρονίμοις. ~~ποτε~~ Comp. : φρονιμ-ώτερος; (Sup. : φρονιμ-ώτάτος.)

φύγειν, 2. aor. inf. of φεύγω.

φύγ-ή, ḥs, f. [φεύγω, "to flee," through root φυγ] *A fleeing, flight.*

φύλακ-ή, ḥs, f. [φυλάσσω,

"to watch or guard," through root φυλακ] ("A watching," etc.; hence) 1. Of time: *A watch*; i. e. a fourth part of the night, during which soldiers kept guard; the Roman watches being divided as follows: first, from 6 to 9 o'clock P.M.; second, from 9 o'clock P.M. till midnight; third, from midnight till 3 o'clock A.M.; fourth, from 3 to 6 o'clock A.M.—2. *A prison*, as the place where persons were kept under guard.

φύλασσω (φύλάττω), f. φύλαξ, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence) 1. Act.: *To observe, keep, etc.*—2. Mid.: (φύλασσομαι, φύλαττομαι, f. φυλάξμαι), 1. aor. ἐφύλαξμην, *To observe or keep on one's own part.*

φυ-λή, λῆs, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φύλλον, ου, n. *A leaf.*

φύτε-ία (trisyll.), īas, f. [φύτεύ-ω (trisyll.), "to plant"] ("A planting"; hence) *A plant.*

φύτ-εύω, (f. φύτεύσω, p. πεφύτευκα), 1. aor. ἐφύτευσα, v. a. [φυτ-όν, "a plant"] *To plant.*—Pass.: (φύτ-εύομαι), p. πεφύτευμαι, (1. aor. ἐφυτ-εύθην, 1. fut. φυτευθήσομαι).

φωλεός, οῦ, m. *A hole, etc., of foxes,*

**φων-έω-ώ**, f. **φωνήσω**, 1. aor. **ἐφώνησα**, v. n. and a. [φων-ή, “a sound”] (“To utter φωνή”; hence) 1. Neut.: a. Of persons: (a) *To speak*.—(b) *To call out or alouē*.—b. Of a cock: *To crow*.—2. Act.: *To call; to call to or for*.

**φων-ή**, ḥs, f.: 1. *A sound*.—2. Of persons: *Voice*.

**φῶς**, φωτός, n. [contr. fr. φά-os; fr. φά-ω, “to shine”] (“That which shines”; hence) *Light*, whether actual or figurative.

**φωτ-ειγός**, εινή, εινόν, adj. [φῶς, φωτ-ός, “light”] (“Pertaining to φῶς”; hence) *Possessing, or possessed of, light; light*, whether actually or figuratively.

**χαῖρε**, χαίρετε; see χαίρω.  
**χαίρω**, f. χάρω, χάρησομαι (and χαιρήσω, p. κεχάρηκα, 1. aor. ἔχαρησα), 2. aor. pass. ἐχάρην, v. n.: 1. *To rejoice, be glad*;—at ii. 10 ἐχάρησαν is folld. by cognate acc. χαράν.  
—2. Imperat. pres. sing. and plur.: As a mode of salutation: **χαῖρε**, χαίρετε, *Hail!*—but at v. 12 χαίρετε belongs to no. 1 [akin to Sans. HARY, “to desire”].

**χαλεπός**, ḥi, ḥv, adj. (“Hard” to deal with; hence) *Bitterly angry, cruel, fierce, etc.*

**χαλκός**, οῦ, m. (“Copper or bronze”; hence, as made of

χαλκός, “copper-money,” etc.; hence) *Money in general*.

**Χαναν-αῖος**, αῖα, αῖον, adj. [\*Xāndv (= Xānādū), Chanaan or Canaan (= “Low-land”)].

**χαρ-ά**, ḥs, f. [χαίρω, “to rejoice,” through root χαρ] *A rejoicing; joy, gladness*.

**χαρήσομαι**, fut. ind. of χαίρω.

**χεῖλος**, eos ovs, n. *A lip*.

**χειμ-ών**, ḥnos, m. (“The snowy time”; hence) *Winter*;—at xxiv. 20 χειμῶνος is Gen. of time “when” [akin to Sans. him-a, “snow”].

**χείρ**, χειρός, f. *A hand* [akin to Sans. root ह्री, “to convey,” also, “to seize”; and so, literally, “a conveyer or seizer”].

**χείρων**, ov, comp. adj. (see κακός) *Worse*.

**χήρα**, as; see χῆρος.

**χῆ-ρος**, ρα, ρον, adj. (“Left, abandoned by”; hence) *Bereaved, bereft*.—As Subst.: **χήρα**, as, f. (“A bereaved woman”; i. e.) *A widow*.

**χιτών**, ḥnos, m. *An under-garment, vest*.

**χιών**, ḥnos, f. *Snow* [akin to Sans. hima, “snow”; cf. χειμών].

**χλαμύς**, ḥdos, f. *A military cloak*; also, *a short cloak or mantle used by horsemen*.

**χολ-ή**, ḥs, f. *Gall* [akin to Sans. hari, “green”; also, “yellow”].

\*Χοραζίν, n. indecl. *Chorazin*; a city of Galilee. It is mentioned neither in the Old Testament nor in Josephus. From a discovery made A.D. 1842 it is supposed to be a village about two miles from Capernaum, and called by the Arabs *Gerazi*.

χορτ-ᾶξω, (f. χορτάσω), v. a. [*χόρτος*, “grass”] (“To supply with *χόρτος*”; hence, “to feed in a stall,” as opposed to pasturing in the open fields; hence, “to fatten”; hence) 1. With Acc. of person and Gen. of thing: *To satisfy*, or *fill*, one with something.—2. Pass.: *To be satisfied* or *filled*.—Pass.: χορτ-ᾶξομαι, 1. aor. ἐχορτάσθην, 1. f. χορτασθήσομαι.

χόρτ-ος, ου, m. (“The green thing”; hence) For cattle: 1. *Green food, grass*.—2. *The grass, sward* [akin to Sans. *harit*, “green”].

χρε-ΐα (dissyll.), ίας, f. [*χρέομαι*, another form of *χράομαι*, “to use”; and in perf. “to want or need” a thing for use] 1. *Want, need*.—2. With Gen.: *Want, or need, of something*.

χρῆ-μα, μάτος, n. [root *χρη* = *χρε* in *χράομαι*, “to use”] (“That which is used”; hence) Plur.: *Goods, riches, wealth, possessions, etc.*

(χρημάτ-ῖα, f. χρημάτισω,

π. κεχρημάτικα, 1. aor. ἐχρημάτισα, v. a. [*χρῆμα*, *χρήματος*, in force of “business”] “To transact business,” etc.—) Pass.: *To receive an answer, oracle, etc.*; and, in Gr. Test., *To receive a divine revelation, etc.*—Pass.: (*χρημάτιζομαι*), p. κεχρημάτισμαι, 1. aor. ἐχρηματίσθην.

χρη-στός, στή, στόν, adj. [*χρη*, a root of *χράομαι*, “to use”] (“That is to be, or may be, used; useful,” etc.; hence). Of things: *Good, gentle, easy to bear, etc.*

χρι-στός, στοῦ, m. [*χρι-*ω, “to anoint”] (“Anointed One”) *Christ*.

χρον-ῖα, f. (*χρονίσω* and) *χρονία*, v. n. [*χρόνος*, “time”] (“To spend time”; hence) 1. *To tarry, linger, delay*.—2. With Inf.: *To delay to do, etc.*

χρόνος, ου, m. *Time*.

χρυσός, οῦ, m. *Gold*.

χωλ-ός, ἡ, ὄν, adj. *Lame, halt*.—As Subst.: *χωλός, οῦ*, m. *A lame man* [akin to Sans. root *KHOL*, “to be lame”].

χώρα, ας, f.: 1. *A place, or spot*.—2. *A country, land, region, district*.

χωρ-έω -ῶ, (f. *χωρίσω*, p. κεχώρηκα), 1. aor. ἐχώρησα, v. n. and a. [*χῶρος*, “a place”] 1. Neut.: *To go*.—2. Act.: (“To have space, or room, for”; hence) *To receive*

a statement, etc.; xix. 11;—at xix. 12 supply *αὐτόν* (= *τὸν λόγον*) after *χωρεῖν* and *χωρεῖται*.

**χωρίζω**, f. *χωρίσω* (and *χωριῶ*), 1. aor. *ἐχώρισα*, v. n. [*χωρ-ίς*, “apart, asunder”] *To put apart or asunder; to separate, sever, etc.*

**χωρὶς**, *ἰου*, n. (dim. only in form) [*χῶρ-ος*, “a place”] *A place.*

**χωρίς**, adv.: With Gen.: *Apart from, without.*

**ψεύδομαι**, (f. *ψεύσομαι*), 1. aor. *ἐψεύσαμην*, v. mid. [*ψεῦδος*, “falsehood”] *To speak, or utter, a falsehood; to speak falsely; to lie.*

**ψευδομάρτυρ-έω** -ῶ, f. *ψευδομάρτυρσω*, 1. aor. *ἐψευδομάρτυρσα*, v. n. [*ψευδομάρτυς*, *ψευδομάρτυρ-ος*, “a false witness”] (“To be a *ψευδομάρτυς*; hence) *To bear false witness.*

**ψευδομάρτυρ-ΐα**, īas, f. [*ψευδομάρτυρ-έω*, “to bear false witness”] *A bearing false witness, a giving false testimony, false-witness.*

**ψευδ-ο-μάρτυς**, *μάρτυρος*, m. [*ψευδ-ής*, “false”; (o) connecting vowel; *μάρτυς*, “a witness”] *A false witness.*

**ψευδ-ο-προφήτης**, *προφήτης*, m. [*ψευδ-ής*, “false”; (o) connecting vowel; *προφήτης*, “a prophet”] *A false prophet.*

**ψευδ-ό-χριστος**, *χριστοῦ*, m. [*ψευδ-ής*, “false”; (o) connecting vowel; *Χριστός*, “Christ”] *A false Christ.*

**ψῆχ-λον**, *ἴον*, n. dim. [*ψῆξ*, *ψῆχ-ός*, “a crumb”] *A little crumb.*

**ψύγησομαι**, 2. fut. ind. pass. of *ψῦχω*.

**ψυχ-ή**, īs, f. [*ψύχω*, “to breathe”] (“That which breathes”; hence) 1. *Breath.*—2. *Life.*—3. *A soul.*

**(ψῦχω)**, f. *ψύξω*, 1. aor. *ἔψυξα*, v. a.: 1. *To make cold.*—2.) Pass.: (*ψῦχομαι*, 1. aor. *ἔψυχθην*, 1. fut. *ψυχθήσομαι*, 2. aor. *ἔψυχην*), 2. fut. *ψῦχησομαι* and *ψῦγησομαι*, *To be made cold; to grow, or wax, cold.*

ὦ, interj. *O!*

\***Ωβης**, m. indecl. (“Worshipper or Servant”) *Obed*; son of Booz or Boaz, grandfather of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. b.

**ὤδε**, adv.: 1. *In this place, here.*—2. *To this place, hither.*

**ὤδης**, īres, f. (“A throe or pang of childbirth”; hence) *A sorrow, pain, distress, etc.*;—at xxiv. 8, in plur., of various kinds of sorrow.

**ὤμοιώθην**, 1. aor. ind. pass. of *δμοιόω*.

**ὤμος**, ον, m. *A shoulder.*

**ὤρα**, ας, f.: 1. *A season; a*

*usual, or customary, time for something.—2. Time, generally.—3. An hour:—ὅρα τρίτη, third hour, i. e. 9 o'clock A.M.; —ὅρα ἕκτη, sixth hour, i. e. 12 o'clock, noon;—ὅρα ἐγνάτη, ninth hour, i. e. 3 o'clock P.M.*

ὅρ-αιος, αλα, αῖσν, adj. [ὅρ-α, "season"] ("Pertaining to ὥρα"; hence) Of things: *Beautiful, graceful, etc.*

ὅργισθην, 1. aor. ind. pass. of δργίζω.

ὅρχηστμην, 1. aor. ind. of δρχέουμαι.

ὡς, adv.: 1. *As.*—2. *Like as, just as.*—3. *In what way or manner; how.*—4. With numeral adj.: *About.*—5. *When.*—6. *That.*

\*ὧσαννά, adv. ("Bring safety, I pray"; or, as in English Bible Version of Ps. cxviii. 25, "Save now, I beseech Thee"; in Prayer-book Version, "Help me, now") *Hosanna*; an exclamation or address of entreaty, supplication, etc.

ὣσ-αύτ-ὡς, adv. [ὣς, "thus"; αύτ-ός, "self, very"] ("Thus in this very manner"; hence) *Just so, in this very manner; in like manner.*

ὥσ-ει, adv. [ὣς, "as"; εἰ, "if"] 1. *As if, as it were.*—

2. With numerals: *About.*

ὣσ-περ, adv. [ὣς, "as"; περ, enclitic particle] *As indeed, even as, just as.*

ὥστε, conj.: 1. *So that: a. With Indic., to mark a fact. —b. With Inf., to mark a result or effect.*—2. With Inf., to mark an intention or intended result: *So as, as for, for the purpose of doing, etc.*

ὦτ-ίον, ιον, n. (dim. only in form) [οὖς, ὦτ-ός, "an ear"] *An ear.*

ὠφελ-έω -ώ, f. ὠφελήσω, (p. ὠφέληκα), 1. aor. ὠφελησα, v. n. and a. [for ὠφελ-έω; fr. ὠφελ-ος, "help"] 1. Neut.:

*To be of help or service; to be of benefit; to profit, avail.*

—2. : a. Act.: *To help, aid, assist; to benefit, profit.*—b.

Pass.: ὠφελ-έομαι -οῦματ, (p. ὠφέληματ), 1. aor. ὠφεληθην, (1. f. ὠφεληθήσομαι), *To be helped, etc.; to receive help or benefit; to be benefited, profited, advantaged;*—at xvi. 26 τι is Acc. of "Respect" after ὠφελεῖται.

ὠφθην, 1. aor. ind. pass. of δράω.

## ADDENDA.

**ἀνά-βιβάζω**, 1. aor. **ἀνα-βιβάσα**, v. a. [ἀνά, “up”; βιβάζω, “to make, or cause, to go”] (“To make, or cause, to go up”; hence) Of a drag-net as Object: *To draw, or drag, up on the shore; to land.*

**ἀνάβιβάσας, ἄστα, av.**, P. 1. aor. of **ἀναβιβάζω**.

**ἀνά-χωρέω -χωρῶ**, (f. **ἀνά-χωρήσω**), 1. aor. **ἀν-εχώρησα** [ἀνά, “back again”; χωρέω, “to go”] *To go back again, retire, withdraw one's self, depart.*

**ἀνάχωρήσας, ἄστα, av.**, P. 1. aor. of **ἀνάχωρέω**.

**Ἀρχ-έ-λαος, λάον, m.** [ἀρχ-ε, “to command”; (-ε) connecting vowel; λαός, “the people”] (“Commander of the people”) *Archelaus*; a son of Herod the Great. At his father's death (A.D. 4) he received for his share of the kingdom Idumaea, Judæa, Samaria, and the cities on the coast.

**αὐτοῦ, adv.** [adverbial gen. of αὐτός, “very”] (“At the very place”; hence) *Here; there.*

**γέννη-σις, σεως, f.** [for γέννα-σις; fr. γεννάω, pass. “to be born”; see γεννάω, no. 2] (“A being born”; hence) *Birth.*

**γέν-ος, εος ους, n.** [γεν-, root of γίνομαι, “to be born”] (“That which is born”; hence, “a race, family”; hence) *A sort, kind.*

**δεδίωγμένος, η, ον, P. perf.** pass. of διώκω.

**δέ-σμη, σμητ, f.** [δέ-ε, “to bind”] (“A binding”;—“that which is bound”; hence) *A bundle.*

**διάκαθδριεῖ, 3. pers. sing.** fut. ind. of διακαθαρίζω.

**διά-καθδρίζω**, f. (διά-καθδρίσω and) διά-καθδρίω, v. a. [διά, denoting “completeness”; καθδρίζω, “to cleanse”] *To cleanse thoroughly, etc.*

(**διά-σαφ-έω -ώ**), 1. aor. δι-εσάφ-ησα, v. a. [διά, in “intensive” force; σαφ-ής, “clear” to the mind] *To make quite clear, to show plainly; to explain, or tell, fully.*

**διώκω, f. διώξω** (and διά-ομαι), 1. aor. **ἐδίωξα**, v. a.: 1. *To pursue or follow after.*—2. In bad sense: *To persecute.*—Pass. : **διώκομαι**, p. δεδίωγμαι, (1. aor. **ἐδίώχθην**), 1. fut. διώχθησομαι.

(**ἐθν-ικός, Ἰκή, ἵκόν, adj.** [**ἐθν-ος**, (plur.) “the heathen”;

see ἔθνος, no. 2] *Of, or belonging to, the heathen; heathen.*—As Subst.: ) ἔθνεικός, οὐ, m. *A heathen man, a heathen, a gentile.*

ἔθνος, εος ους, n. : 1. Sing.: *A nation.*—2. Plur.: with Art.: (“The nations,” including all who were not Jews; i. e.) *The Gentiles or Heathen.*

εἰρην-ο-ποι-ός, οὐ, m. [εἰρήνη, “peace”; (o) connecting vowel; ποι-έω, “to make”] *One making, or bringing about, peace; a peace-maker.*

ἐκχυνόμενος, η, ον, P. pres. pass. of ἐκχύνω, a late collateral form of ἐκχέω: *Poured out or forth, shed.*

ἐνδύ-μα, μάτος, π. [ἐνδύ-ω, “to clothe”] (“That which clothes”; hence) *A garment.*

ἐνθῦμ-έομαι -ούμαι, (f. ἐνθῦμ-ήπομαι), 1. aor. pass. in mid. force ἐν-ε-θῦμ-ήθην, v. mid. [ἐν, “in”; θῦμ-ός, “mind”] (“To have in mind”; hence) *To think, ponder, meditate, meditate on.*

ἐνθῦμηθείς, εῖσα, ἐν, P. 1. aor. of ἐνθῦμέομαι.

ἐνθῦμη-σις, σεως, f. [for ἐνθῦμε-σις; fr. ἐνθῦμέ-ομαι, “to think”] (“A thinking”; hence) *A thought, etc.*

ἔξω-τερος, τέρα, τερον, comp. adj. [ἔξω, “on the outside”] (“More, or quite, έξω”; hence) *Outer.*

καί:—in καί, no. 1, add:—καὶ γάρ, an elliptical mode of expression where καὶ reiterates, as it were, what has preceded, while γάρ assigns the reason of what follows; e. g. and (such and such is the case, or I say so) *for*; hence, commonly rendered, *and truly, for indeed, for a surety.*

κλιβάνος (another form of κριβάνος), ον, m. (“A cooking thing”; hence, “a covered earthen vessel; a pot, or pan,” used for baking bread by having embers placed round it; hence) *An oven* [akin to Sans. root चक्का, “to cook”].

κόλα-σις, σεως, f. [for κόλατ-σις; fr. κολάζω (= κολάτ-σω), “to punish”] (“A punishing” as an act; hence) *Punishment inflicted or suffered.*

(κολοβ-ός -ώ), 1. aor. ἐκολόβωσα, v. a. [κόλοβος, “docked”] (“To make κόλοβος”; hence, “to dock, curtail”; hence) *To shorten in duration.*—Pass.: (κολοβ-όμαι -ούμαι, p. κεκαλόβωμαι, 1. aor. ἐκολοβώθην), 1. fut. κολοβωθήσομαι.

κώ-μη, μης, f. (“A thing—or place—for lying down or sleeping”; hence) *A village, as a dwelling-place* [akin to Sans. root चृ, “to lie down, to sleep”].

κώνωψ, ωνος, m. *A gnat.*

(λᾶ-τεμ-έω -ῶ), 1. aor. ἐλάτόμησα, v. a. [for λᾶ-τεμ-έω; fr. λᾶς, λα-ός, "a stone"; τεμ, a root of τέμ-νω, "to cut"] ("To cut stone"; hence) *To hew, or quarry; to make by hewing.*

λάχ-ἄνον, ἄνου (mostly plur., always so in Gr. Test.), n. [λαχ-άνω, "to dig"] ("The dug thing or things"; i. e. the thing or things cultivated by digging, as opposed to things growing wild; hence) *Garden-plants, vegetables, herbs.*

Λεββαῖος, ον; see Θαδδαῖος.

μεθερμηνεύμενος, η, ον, P. pres. pass. of μεθερμηνεύω.

(μεθ-ερμηνεύω, v. a. [μεθ (see μετά), denoting "change"; ἐρμηνεύω, "to interpret"] ("To interpret by changing" into another language; hence) *To explain; to translate.*—Pass.:) μεθ-ερμηνεύομαι.

μεῖον, comp. adv. [adverbial neut. of μεῖων, "greater"]

*In a greater degree, etc.; more, the more;* xx. 31.

μεμιγμένος, η, ον, P. perf. pass. of μίγνυμι.

(μίγ-νῦμι and μιγνύω, f. μίξω, p. μέμιχα), 1. aor. έμιξα, v. a. *To mix, mingle.*—Pass. : (μιγ-νῦμαι), p. μέμιγμαι, (1. aor. έμίχθην, 1. fut. μιχθήσομαι).

μιηστευθείς, εῖσα, ἐν, P. 1. aor. pass. of μιηστεύω.

μιηστ-ένω, f. μιηστεύω,

*St. Matt.*

ρ. μεμιήστευκα, v. a. [μηστ-ύς, "a wooing"] Of a parent: ("To allow μηστός' to a man; hence) *To promise in marriage, to betroth.*—Pass. : (μηστ-ένομαι), p. μεμιήστευμαι and έμιηστευμαι, 1. aor. έμιηστεύθην.

οἰν-ο-πό-της, του, m. [οἰν-ος, (uncontr. gen.) οἴνο-ος, "wine"; πό, a root of πίνω, "to drink"] ("One who drinks wine"; hence, with accessory notion of excess) *A wine-bibber.*

πάντ-οτε, adv. [πᾶς, παντ-ός, "all"] *Always, at all times.*

πάραδειγμάτ-ίζω, 1. aor. πάρεδειγμάτισα, v. a. [πάραδειγμα, πάραδειγμάτ-ος, "an example," i. e. a lesson to others] *To make an example of a person; to expose a person to public ignominy.*

πεπλάνημένος, η, ον, P. perf. pass. of πλάνω.

πλάν-άω -ώ; add at end: — 2. Pass. : πλάν-άσμαι -ώμαι, p. πεπλάνημαι, 1. aor. ἐπλάνηθην, 1. fut. πλάνηθίσομαι: a. *To wander, go astray.*—b. *To be led astray, to be deceived, to err, etc.*

πλάνηθή, 3. pers. sing. 1. aor. subj. pass. of πλάνω.

πλάνώμενος, η, ον, contr. part. pres. pass. of πλάνω.

πλή-ρης, ρες, adj. *Filled,*

*full* [akin to Sans. root PRĀ, “to fill”].

προσ-φωνέω -φωνώ, (f. προσ-φωνήσω), 1. aor. προσ-εφώνησα, v. n. [πρός, “to”; φωνέω, “to speak”] With Dat. of person: *To speak to, address, call out to.*

προσφωνῶν, οὐσα, οὖν, contr. part. pres. of προσφωνέω: —dat. plur. προσφωνοῦσι, xi. 16.

πτῶ-μα, μάτος, n. [πτῶ, a root of πίπτω, “to fall” in battle, etc.] (“That which falls” in battle, etc.; hence) *A dead body, corpse*; —cf. Lat. *cadaver*, fr. *cad-o*.

ῥηθεῖς, εῖσα, ἐν, P. 1. aor. pass. of εἴρω.

σαλπῖδω, f. σαλπῖσω (and σαλπίγξω), 1. aor. ἐσάλπισα (and ἐσάλπιγξα), v. n. *To sound, or blow, the trumpet.*

σκληρο-καρδία, καρδία, f. [σκληρός, (uncontr. gen.) σκληρό-ος, “hard”; καρδία, “heart,” in the sense of “feeling or mind”] (“A hard heart”; i. e.) *Hardness of heart, etc.*

σφόδρ-ο-, adv. [adverbial neut. plur. of σφόδρ-ός, “excessive”] *Excessively, exceedingly, very greatly.*

ὑστερ-έω -ώ, (f. ὑστερήσω), p. ὑστέρηκα, 1. aor. ὑστέρησα,

v. n. [ὑστερ-ος, “behind, latter”] (“To be ὑστερος”; hence, “to be behind or behindhand”; hence) *To fall, or come, short; to be lacking or wanting*; —at xix. 20 folld. by τί as Acc. of “Respect.”

φυλακτήριον, ου, n. [φυλακτήριος, “serving as a safeguard”] (“The thing serving as a safeguard”; i. e.) Among the Jews: *A phylactery*; a strip of parchment on which were written four passages of Scripture; viz., Exod. xiii. 2—10; 11—17; Deut. vi. 4—9; 13—22; and which was worn sometimes on the left arm, and sometimes on the forehead. It derived its name either from its tending to keep the Law in remembrance, or from its use as “an amulet or charm”; —a meaning attaching to the word in profane writers.

χρῆσω, (f. χρήσω), v. n. [probably for χρεί-ζω; fr. χρεί-α, “need”] With Gen.: *To need, want, have need of.*

ψυχρόν, οῦ, n.; see ψυχρός. ψυχ-ρός, ρά, ρόν, adj. [ψυχ-ω, “to make cold”] (“Made cold”; hence) *Cold*. — As Subst.: ψυχρόν, οῦ (sc. δύωρ), n. *Cold water.*

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